The Expositor

and Current Anecdotes

Including THE TWENTIETH CENTURY PASTOR

ENTERED AS SECOND CLASS MATTER AT THE POST OFFICE, GREENVILLE, PA.

Publication Office, Greenville, Pa. Copyright, 1922 Editorial and Executive Offices, Cleveland, O.

Printed in U. S. A.

VOLUME XXIII APRIL, 1922 NUMBER 7

Issued Monthly Subscription, $3.00 per Year Total Number 271

Will the Church Practice the Golden Rule?

What It Has Done For the Clothing Industry it Might Do For the Church

Address by ARTHUR NASH Before the New York Ministers, Jan. 30, 1922

Continued from March EXPOSITOR

I don't know where the oldest chair in sociology is in this country, but this year is the first year in the College of Cincinnati that they have had a department to study the laws governing human relationships, and try to find out what they are. We have been studying about everything else.

Professor Ubanks who was across the waters with Bishop Williams, came to Cincinnati, and in a talk with him, I said, "Professor Ubanks, I am almost afraid of myself sometimes because I am telling the people that the Golden Rule is as fixed and unalterable a law governing human relationships as the law of gravitation itself, and that it is functioning all the time."

He said, "You are right. We are just beginning to find that out in science."

It wasn't very long after that that another professor came into our university and stopped in my place. He said, "I just stopped in to see if the Golden Rule is still working."

I looked at him and said, "Professor, I don't want to seem sarcastic, but that sounds as intelligent to me as it would if I walked into the university and asked you if the law of gravitation is still functioning."

He said, "I don't see any relationship there at all. We are free agents. We can decide what we will do."

I said, "Can we? We can't decide to do away with the consequences of what we do, though."

And that is about the only way that we recognize the law of gravitation. If we see a weight suspended in the air, we have brains enough to get out from under it. If we don't, we will suffer the consequences. I said, "Suppose the people on the sixth floor of my factory would walk out the window, and when they came in with their broken bones, they would come with the argument that the law of gravitation was not functioning."

He said, "That is foolish."

I said, "It is no more foolish than to come along with our broken morals and say that the Golden Rule is not functioning." It is functioning, and man in his blindness and ignorance refuses to recognize it and get into harmony with it, and that is the reason our bones are becoming broken all the time. That is all wrong. We can't ignore the laws of God.

Take a hothouse flower that says, "I am not going to stay in the hothouse. I am going out." It gets frozen, and all the explaining we can do, no matter how just the motives, won't bring back the bloom of that flower. It has transgressed in that one point and suffered the consequences. If we ignore the law of God, no matter how altruistic we make our selfishness appear, it does not change the facts at all.

It seems my good resolutions do not do any good. I resolved I would stay off this. I haven't told you very much of my story yet.

The things I am getting across to you just began to be clear to me when the war ended. We had organized the A. Nash Company with sixty thousand dollars capital in June, 1916. We were just getting into operation. We had cutting rooms, office, a stock of goods. We would cut out the garments, and then we would "farm out" the garments to be made, give the garments out to contract shops to be made after they were cut and marked. As the war was coming on, we didn't make any further efforts to develop our plant until after it ended. In fact, all of my time was spent in trying to get the war over. My boys were both in the service, but, friends, (I may be wrong, and if I am I hope some of you will show me) in every speech I made during the war, after this thing had gripped me, I said, "There is only one reason I know of why the war should end. That is, we should give real Christianity a chance in this world, and if we are not going to do that, the war might just as well go on until we are blotted out, because there is no other hope."

I haven't changed my mind. If we are not going to do that, if we are not going to come back and seek God, if we are not going to try to build the kind of society that God wanted to build, we might as well have gone on while we were at it, because there is nothing but misery.

When the war came to an end, the man who had been making our garments came and told me his mother and sisters were in Austria during the entire war, and he wanted to go over and try to find them. It was because I had gotten something of the brotherhood that Jesus taught, because I had gotten something of the Golden Rule, that I bought his shop and let him go and see if he could find his mother, because I knew that is what I would have wanted to do if I had been in his place. I didn't know what I was going to do with it. He left the pay roll, in that I found I had the best example of not living the Golden Rule right under my own roof. As I began to wrestle with these problems I realized in the teachings of Jesus alone could I find the solution.

During this early struggle, I waded through Henry George's works, I had Karl Marx's works, I had hunted everywhere for something to stand on, but now, when I saw that the only hope was in the philosophy of Jesus, the question came, "Can you live that under our present system?" The answering charge of all these great men was no. They said the system had to be changed, that we had to have something different before we could live it.

I went home with the pay roll, and I said to my oldest boy, (he was convalescing at that time) "I can't go into the shop and pay those wages and ever look myself in the face again."

He said, "How are you going to pay any more? You ran at a loss last year."

It was a fact. Only fifty-six thousand dollars of our investment was intact at our inventory in 1918. That is the way they talked and reasoned. I didn't know any answer to it. That night, wife and I sat way into the small hours of the morning. We talked over the past, when I had refused to preach what I did not believe, when I went out and tramped because I didn't know how to make a living. Now, things seemed to be reversed. Some idealism seemed to have come into my soul, but I couldn't keep the business too. My daughter was ready to enter college, my sons had come home, and there were problems to be met.

That noble companion said, "Well, husband, whatever we have to do, don't give up your idealism. We will go on the farm and live if it is necessary."

I said, "It is necessary. There is no other place that we can be Christians that I know of."

It was real to us. It was more real than it would have been if we hadn't been through the experience we had. Then, believing and feeling that the new wage scale that we put in our shop would bankrupt us before we could close up our industry, (that is how much faith we had) we went into that little shop and we asked all the workers to come together. There were twenty-nine of them, some Italians, Austrians, Germans, Irish, every nationality, almost, and all the religions, except the Adventists, and we got some of those later. We asked them to come together. When we stopped the machines none of them moved. We talked with them about brotherhood and the Golden Rule, told them so long as we ran that shop (that didn't mean much more than four or five months to them then) the Golden Rule would be the only governing law. Then after raising their wages from fifty per cent to three hundred per cent—for those only getting four dollars a week, we raised them to twelve; and the shop had run at a loss the year before—we hurried out. As a matter of fact I had intended to raise their wages double, but when I got there and looked into their wan, tired faces, I lost my head, and to ease my conscience I raised some of them three times.

I don't know whether preachers ever face bankruptcy, but it is a condition that people don't like to look in the face. I had hoped that we would get enough money out of the shop to make a small first payment on the farm. I went into Indiana where my people lived and made inquiry for a farm. It was the first of March when I again went back to the bookkeeper and asked her if we had any money. She told me how much we had, and I said, "It is impossible to take in that much money in that time."

She said, "Don't you know we are doing nearly three times as much business as at the end of last year?"

There is nothing strange about that. I referred to Babson before. He said that during that time concerns didn't need salesmen, all they needed was good liars to lie about deliveries. (Laughter). Orders came to everybody then, but when she told me we were doing three times as much business, naturally the first thought came to me, "Where are we making the stuff? Where are we getting it?"

I said to her, "Have you any more outside shops working?"

She said, "Not that I know of. Mrs. Rusland is still out there."

Mrs. Rusland had been the forelady in this contract shop under Mr. Rice when we took it over. After thinking that we could close the shop out at once, we didn't get a head man and we left her in there to run the shop. When the bookkeeper told me that Mrs. Rusland was still there, I hurried out. I said, "Mrs. Rusland, the bookkeeper tells me we are doing three times as much business as we were. Do you know where we are getting the stu made?"

She smiled and said, "We are making it i the shop."

I said, "You haven't any more machine Have you hired any more help?"

"Yes, one. We have thirty people."

As I stood and looked at her she said, "M Nash, you seem surprised. What did you ex pect us to do?"

I said, "What do you mean, Mrs. Rusland"

She said, "Mr. Nash, I have felt ever sinc you were in here two months ago that yo didn't realize just what you were saying then. No factory worker was ever talked to as you talked to us. You came in here—we all think of it and talk of it yet—you stopped the machines, asked us to come together. Nobody moved. Then you began to look around from one to another and I saw your face get white. I saw your lips quiver. Then finally you said, 'Friends, you are all my brothers and sisters; you are all children of the same Father that I am; you are all entitled to the same justice and fair treatment that I want for myself, and God being my helper, I am going to give it to you.'

"Then you went on and told us that you were going to try and treat us as you would want to be treated if you were out here running a machine and we were in the office paying you. Then you went around and raised the wages of everybody from fifty to three hundred per cent, and then you went running out as if you were scared. What did you expect us to do?"

"Well," I said, "what did you do? Tell me just what happened."

She said, "I can't tell you exactly what happened. I can't use the kind of language that was used in the shop then." (Laughter). I suppose all of you here in New York know what the language is in a sweat shop. It doesn't make any difference what the nationality is, they all speak one language, the profane language. They all know that. That was the language in this shop when we took it over.

I said, "Forget that and tell me what happened."

"Well, when you went out, we all looked at each other. Everything was still as death for what seemed several minutes to us. I am sure it was for a minute. Then the little Italian at the press said, 'I'll be damned if I don't think he meant that.'" (Laughter)

I hope if I don't get anything else to you that I get across to you just what was in that Italian's statement, and if you have to take it with the adjective and all, that is just what the world needs. You know the only thing that is wrong in this whole situation is a mutual lack of confidence. We talk about education solving these problems. Not the education that we are giving now! We haven't progressed an inch in education.

The Indian looked out from behind his tree and saw a strange Indian. They had a mutual lack of confidence. As a result they began to shoot bows and arrows and throw tomahawks, and we are still looking from behind our trees and shooting bows and arrows and throwing our tomahawks.

Now, this Italian had been in that atmosphere of mutual mistrust so long that when at last the chord of trustfulness was touched, he blurted out, "I'll be damned if I don't think he is in earnest about it." That is all it means. When we come to the time when the heads of departments recognize brotherhood with their workers and come out and deal with them as they want to be dealt with, and make the employees feel that they mean it, in that time there will be no labor troubles. (Applause). That can't be done without the religion of Jesus Christ because until we have recognized the divinity in our brother, until we do away with the idea of classes and masses and see our fellow men as the children of the same Father, and recognize the sacredness of that kinship, we can no more do by them as we would be done by than we could fly through the air without an airplane.

We must before we can do this—I don't know all the terms, but my Methodist brethren call it regeneration, conversion and all those things—have what amounts to letting this mind be in us that was in Christ Jesus.

As Mrs. Rusland went on to tell her story of what happened, I referred to an old lady who has since passed to her reward. I had raised her wages three hundred per cent. I said, "She couldn't possibly sew on three times as many buttons as she did before."

She said, "No, but you ought to see her. Her eyes have taken on a new light, and she is sewing on twice as many as she did before."

She went on, "You know in this business we have skilled pocket makers, and sleeve makers, and so on, skilled workers. Well, before you came they were just skilled loafers, that's all. Tony made a speech to them. He said, 'I don't know what this Golden Rule is he is talking about, but as I get it, he means he is going to do by us as he would want us to do by him if we were up there in the office and he was out here working for us, and I know if I was up there in the office, and had come out here and talked as he did to us, I would want them to work like hell. Now, let's do it.' (Laughter).

"Those skilled workers began to come around and show the rest of us who didn't understand our jobs how to do that work. They moved the pressing machines, and so on, and it looks as if coats just walk through here, and we are making them for less money than we made them under the old wage scale."

Now, friends, a certain farm over in Indiana began to lose interest to me awfully quick, and I began to see new hope and new life as I talked with Mrs. Rusland, and realized the response this spirit of brotherhood that I had tried to bring into my place had done.

I was on my way a couple of days later to buy new merchandise because we had pretty nearly made up all we had when the business started.

Now, just a word from the temporal side of this. In 1918 we did $152,000 worth of business; 1919, $525,000; in 1920, $1,583,000; in 1921, probably the worst year that the men's clothing industry ever passed through, taken as a whole, we had $2,072,000 worth of business in our little factory. (Applause)

In July, 1919, we found the little half floor in the Power Building was too small for us. For some reason Joe Magnus' Whiskey and Distilling Company was ready to give over their lease, and we took over that six-story building and began to develop a clothing plant on borrowed money. In July of this year we bought the Moerlein Brewery, and we now have the distillery and the brewery both running full. (Laughter and applause).

That is just a little of the smallest side of this business, but I want to give you one message to go out to this world with. I want you to get this fixed, which I had not even dreamed of in that time—don't let any of these men with their false philosophy tell you the religion of Jesus Christ is not practical under our present system. I want to tell you that concentrated selfishness and our present competitive system hasn't a ghost of a chance to compete with brotherhood and cooperation. (Applause).

Our help tell us in our factory, without trying to measure by the hours, that at the end of the year they have made more than twice as much money as the workers in any other factory similar to ours, and we are selling our merchandise for less money, and we are making more profits than people with twice as much investment as we have. Those things sound like paradoxes when you put them all together, and yet they are true.

Now, I want to come back for just a moment to the Adventist story. I am just getting through with my introduction now. I can't leave that first part of my story that I told. I want to get across a little more about these denominationalisms because friends, when I was searching the Gospel of Jesus to find how Christianity had failed, I found that something had failed, and that was our dogmatic denominationalism.

Denominationalism is not Christianity. That breeds strife and contention and even hatred and things that are not Christian, and we have to get rid of some of the feelings we have had. That is one of the things we are doing. Wonderful things are being done! I want to show you how the Golden Rule broke down the wall of denominationalism in our place.

In the winter of 1919 and 1920, Elder Barons, of the Adventist Church in Cincinnati walked into my place, and after introduction tried to talk of the dawn of the eternal morn, and so forth, and finally he said, "My people are having an awfully hard time to make a living. You know they won't work on Saturday, and if a man stays away from his job on Saturday, he loses it."

That is what I meant when I said that you don't join that denomination for mercenary reasons. I said to Elder Barons, "I am interested in that, and if I can do anything to help you, I will gladly do it. It occurs to me that we are just this week setting up the machines in our vest shops. (Up to that time we had our vests made outside.) I am willing to make that a five-day a week shop, and your people can work forty-four hours in five days and have two Sabbaths if they want them.

Elder Barons went out and a few days later fourteen or fifteen of them came in. I went up to the shop to find somebody to teach them. We had taken in an Italian, Mr. Comello, as head of the shop, but I knew Mrs. Rusland better, so I went to her and told her a whole group of these poor people were coming in. I didn't tell her their religion. I asked who she thought would be the best person to teach them.

She said, "Mr. Nash, I would love to do that myself." We went and talked with Mr. Comello, and he thought it would be the best thing we could do. Mrs. Rusland is a beautiful Christian character, but a devout Catholic. You remember what the Seventh Day Adventists think of the Catholics.

I said, "Mrs. Rusland, there are fourteen or fifteen of these people, all inexperienced, you will have to have a couple more experienced girls to help you teach them."

She picked out two little Jewish girls. I walked in there two weeks later and I wish you could have seen them. Here were the Jews and the Catholics teaching the Seventh-Day Adventists how to make vests so they could keep the Sabbath and go to church and get ready for the second coming of Christ, which would result in burning up the Jews and the Catholics. (Laughter)

Brethren, it is awful to call that a religion of Jesus Christ. It is a terrible thing to think in that kind of terms about the Blessed Master and Saviour.

But what happened? It has been about a year now since they came. Mrs. Rusland came in one day and said to me, "Mr. Nash, did you know what those Adventists believed when you hired them?"

I said, "Yes, how did you find it out?"

"Why, every day when they come to work they come with pamphlets of their religion. One day it will be about the second coming of Christ, then the Millennium and the resurrection of the dead, and finally one day they brought one entitled, "The Seal of God and the Mark of the Beast," and it had the awfullest things in it about the Catholics." I said, "What can we do about it?" She said, "Don't you worry. It's all done, or I wouldn't be telling you about it. I knew you knew what they believed because they hadn't been down there two days before they told me that your father and mother were Adventists and that you used to be one. (Laughter). I thought you might like to know how it came out.

"Mr. Nash, our shop has grown until we are about one-third each, Jews, Adventists and Catholics. That is three distinct denominations. We arrange our big trimming table that runs across the room and we make an urn of coffee and get around and have a community lunch for our noonday meal, and every day we get to discussing something. The other day we got to discussing our religions, and we all agreed there was not anything important in any of our religions except to love God and live the Golden Rule." (Applause).

Now, friends, don't understand me to say that this problem is all solved, but do understand me to say that these middle walls and partitions have to come down before the kingdom of God can be established in this earth, before righteousness and peace can reign. We are not trying to tell you that the problem is solved, that a new and eternal morn has lit up the horizon. There is just a little twinkling star here and there, shining through the heavy clouds. They do not light up the night, but they do show that back of these clouds is the great harmony of God's Universe.

Out of this came an invitation from Father

Reiner of St. Xavier's School for me to come over to their school and tell my experience, and I laid special emphasis on this Adventist story. When I finished, Father Reiner stood up and said if he were able to express his appreciation he would need be the greatest orator in the world. Ah, friends, there is hope.

Now, I feel that I must touch on one other question, that is, this last move we have just made because I am conscious that the people from the newspapers, especially in the East, did not get the right impression of what we were trying to do in our factory. All through this experiment for perhaps the first eighteen months, I looked at it wholly as an experiment, but it has ceased to be that now. There was one thing that began very soon to rest heavily upon my soul, and that was the consciousness that we can not have a well-rounded out humanity as long as the mothers of a large percentage of the growing generation are working for forty-four or forty-eight hours in a factory and the children are running loose on the street. (Applause). Brethren, if you want to know how large a percentage of the coming generation is being raised by the working mothers that work in the factories, go out on your own East Side and count the children, and then go out on Riverside Drive or any other avenue of wealth and see how they compare in numbers and how this coming generation is growing up.

As these facts began to be impressed upon me, and as I saw again the Blessed Master sitting on the mountainside weeping over his church, over Jerusalem, I said, "I must move." Why, friends, for the last eighteen months in spite of the advice of those that I have thought wiser than I, and even in spite of the banks saying to me, "You can't do that thing! we won't back you in it," we have finally made the attempt.

I want to read you the resolution I presented at our annual meeting, and which was actually passed. Before reading this, I would like to make a comment or two on it. In our place, these workers recognize that the Golden Rule is a universal law, that it does not mean only between the A. Nash Company and them, but that every customer on our books is a party to our dealings and must be dealt with as we would want to be dealt with. When that question came up in our mass meeting where the workers fixed the prices of our merchandise, I remember one of the workers said, "Some of us here don't understand that the Golden Rule says anything about the selling price."

I said, "As near as I can interpret it, it would say that every garment we deliver to a customer must be of a quality that we would be willing to accept and at a price we would be willing to pay if we were in the customer's place." On that basis, through the orgy of profiteering and high prices of 1919, and early 1920, the highest price made-to-order suit that we ever sold was $29.

Now, do you begin to see, friends, why our business went right on and grew and the others stopped? One man said to me, "It is clear why your workers produce. I can see that, but where does this business come from? I can't get orders."

I said, "It comes from the same place where the workers' production comes from. While we were winning the confidence of the workers, we were winning the confidence of the public, that we would do honest work for them, so that when the public went on a buying strike, we were no more affected by it than the workers were by the union strikes."

I want to say when the Golden Rule is working there will be no up and down lines like this, (indicating the chart) there will be only one horizontal line. I am not saying that the Golden Rule solves industrial problems, but I am saying it eliminates them. It eliminates hatred and strife and contention, and love and brotherhood and co-operation come in their places.

I have never yet had a worker come into my office to claim something for himself, but many a time I have had them come in to tell me that somebody else needed help, one way or another, sometimes asking for more wages for them. But they never come and say, "I want more for myself." It has never happened.

This thing came to me at one of these meetings. At our semi-annual meetings we set the prices of our goods. When we met on the sixth of January for this meeting, our price was set for this spring. I will not tell you what it was—we have more orders now than we can take care of, and if our business today and tomorrow equals what it has been running, we will have more orders this January than we had in January of 1919 and 1920 combined.

So after other resolutions had been taken up, I introduced the resolution I am going to read to you.

"As your co-worker and President, I submit for your consideration and action, the following resolution:

> "RESOLVED, That beginning with the first of this year all the shops of The A. Nash Company shall work on a forty-four hour, five-day per week basis, and in addition to this there shall be a 10% increase in wages throughout our factory. In other words you work four hours less time and receive 10% more money.

"Before opening this question for general debate and your vote, I beg the privilege of a word.

"The first question asked will probably be, 'How can we afford it?' When we move into our own building which has been scientifically planned—we were then finishing a new saw-tooth roof building, and in our brewery company building we have now over three acres and a half of floor space, and the machines are being set up now in this new part—we shall reduce our overhead enough to cover this wage raise. Some will ask why we offer the saving to our workers. Because by their loyalty and faithful work they made our new plant and the consequent saving possible; in other words, you have produced the saving and it belongs to you."

Now, as you come in contact with some of our hare-brained economists and industrial doctors, you will hear them talking about some such problems as that, but I just want to say this: I never found anywhere in the philosophy of Jesus anything that gave me any right to anything you produce. It seems to me that the Scriptures teach us that a man in the Utopia of Jesus will build a house and inhabit it, plant a vineyard and eat the fruit of it, will get the reward of his own labor.

A man said to me, "Here you have worked up your plant, but your capital had a lot to do with the building up of the new industry."

I said, "But where did the capital come from? I put in all I had to start with."

He said, "Your re-investment. You have a right to that."

"I am getting that. They are saving on production. If I take the saving on capital, aren't they entitled to the saving on production?"

You see when we get the mind that Christ had in him in us our vision is clear in us and we can see straighter than we could before.

Three years ago we started an experiment that has attracted the attention of the world. The American Magazine calls it a 'Business Miracle.' We have made great forward steps, yet we are not blind to the fact that we have reached no final goal. We are not even now ready to point out a final goal, but we are ready to take a definite step toward the **emancipation of women who work in industry.**

For some time I have had a growing consciousness that no group of women can work forty-four hours per week in a factory and attain the spiritual growth that the awakened conscience of the world demands of them.

Friends, I want to tell you that maybe you never thought of these things, but after you have thought, you will find that there is going to be a responsibility on you, and a real one.

Now, it is hard for you people in New York to investigate and find out what these conditions are. In Cincinnati we have only a minature New York East Side. Last Sunday I went to New Haven, on an early morning train. As I rode along I saw women stringing washings from every floor all the way out—on Sunday morning. Now, that mother has been working all week in a shirt, clothing or overall factory, and she comes home and Sunday is the only day she has to do her washing, and those young men and women get up and see their mother working and scrubbing—men, where do you think those boys go, to church? Where do those young women go? They don't stay where their mother is washing and scrubbing. We can't enforce any rules so long as there is hatred in their hearts, and so long as they grow up without a mother's love, without knowing what a mother is. These things are real.

"Most of our workers who have children have told me that during the week while their children were in school they felt reasonably comfortable and assured regarding them, but on Saturday morning when their children were released from the restraint of school, and they do not know where their children are, they are constantly worried. One of them said to me that because of this worry when she did get home she found herself irritable and nervous and unfitted to be a mother to her children. So long as a very large percentage of the children of this country are growing up with lack of a mother's care, just so long will we continue to produce a large crop of criminals and outlaws ,and I am sure that the time has come when, if civilization is to be saved, that **our industries must stop using men and women to make money and go to using money to make men and women.** When this is done the men and women will take care of our industries, and we will not need marine corps to guard our mail." **(This principle applied by the denominations to their underpaid preachers, paid less than the poorest paid worker in the Nash factory, would do as much for the church as it has done for the Nash clothing business. But the business of the denominations seems to be preach the Golden Rule, but they haven't faith enough to practice it with their employees. ..It seems that the last place from which sweat shop wages will be banished, is the church. The first to preach and the last to practice. Read Matt. 23. F. M. B.)**

Now, friends, we go into our factory, we get this information because we go in and talk of the interests of our workers, and learn what we can do for the upbuilding and enlargement of the lives of each other, and they take care of the industry. I don't know anything about it. I couldn't sew a button on if I had to. When I go away I have to carry enough extra clothes so if a button does come off I can get back home. I don't know a thing about this business. I am not as much interested in the suits they are turning out, as I am interested in the clothes of righteousness that are being manufactured in that place.

The thing that has been wrong with our industrial system up to this time is that neither workers nor stockholders have received anything from the corporations except their pay envelope and dividend check, and I am confident that we should render a service tending to the development of a well-rounded-out humanity. And it is my firm belief that if the heads of our industries will recognize brotherhood with the workers in their shops, and those of us who employ a large percentage of women will work with them and treat them as we would want our mothers, sisters and daughters treated, then our present industrial system will live the Golden Rule and become a most potent agency in bringing Heaven to earth.

"Most of us have come to think of our education as ending about the time we enter manhood and womanhood; the fact is, that is the time we really begin to think for ourselves. As we offer you this proposition for your approval we feel sure that when the world sees the benefits to be derived from this move, and other industries begin to follow, we can then go farther and make of our industry a place where we can complete our education, making of ourselves men and women of full stature, completely developed mentally, morally and spiritually.

The church lays upon us the duty of going to service on the Sabbath. If a woman works six days at a machine, how is she going to church on the Sabbath? That is the only day she has to clean house, tidy up her home, and perhaps do her washing if she is married, or has a family. If she is single, that is her only day to meet her friends and seek rest and recreation, and she is not apt to be overzealous about going to a church that does not lift up its voice against these injustices. If she is entirely dependent upon herself she uses the Sabbath to take a little beauty sleep, mend her clothes, do her washing, and in the evening she longs for amusement; hence is not overzealous to pass up a theatre to go to church.

There is another point that I would have no one overlook. We profess to have religious liberty in this country, and perhaps we have in political theory, but in this, like many other things, what our laws say and what our industries do are two different things. Our laws allow every man the privilege of observing the Sabbath which he believes conscientiously to be right, but our industries say to the Seventh Day Adventists, Seventh Day Baptists and orthodox Jews, 'You cannot observe what you believe to be the Sabbath of the Lord your God and hold a position in our place.' When we put our factories on a five-day week basis, we will make religious liberty a reality in industry.

Our churches will never be filled on the Sabbath so long as our women workers have to work six days, but when Saturday becomes a holiday the women can do the tasks on that day that they have been doing on the Sabbath, and still have a day for rest and spiritual development. If they do not have the obligations of a home, they can use Saturday as a day of recreation, then perhaps there would be some justification in asking that our places of amusement be closed on Sunday. But so long as that is the only day that our working people have for recreation, my voice shall be raised without qualification against laws that would restrict the pleasure of the laboring people for this one day. Hence, I have more respect for the preacher who raises his voice against the injustices of our 'Industrial System' than for the one who argues that we ought to close our amusement places on Sunday.

A question will be raised in the minds of some regarding the proper hours for men workers. We are not entering into a discussion at this time regarding that feature. About 65% of our workers are women, and our duty toward them is so obvious that we cannot even stop to argue what the hours of men should be. I am proposing for all our week workers a forty-hour week.

When I put this shorter hour and more pay resolution up to them, I said. "Now, fellow workers, there is one thing that I want to bring forcibly to you, and that is that no blessings come to us without obligations. The eyes of the world are now upon us, and the first question that the world is going to ask is, 'How are the Nash workers spending this extra time?' Yes, they are even going to want to know whether you go to church on the Sabbath and if there is the least ground for any one truthfully or maliciously to say that this is harmful rather than helpful to yourselves, then our efforts will all be in vain.

"In taking this first step forward the emancipation of the women workers in industry, I appeal to you all, men and women alike, to use this extra time for the greater happiness of your homes, the better care and education of your children, and the improvement of yourselves and of the community of which you are a part. Let us each one here resolve to seek every Sabbath in the church of your own choice, the largest possible interpretation of the Golden Rule which has been our guiding star, and which Jesus declared to be the Law and the Prophets."

Some people have raised this question about this five-day week proposition without recognizing that all women workers have a two-fold job. I feel that I ought not hold you any longer—you have been here two hours—but I want to show you that this road that we are traveling is not a bed of roses, and I want to entreat you to remember us in your prayers at all times before the throne of Grace, because we know that our duties are clear. I want to read from two or three notes here just to give you an idea of how much bad blood the Golden Rule can stir up.

The first is from a minister, of Gettysburg, Pennsylvania. He says, "In speaking of the exorbitant prices of clothing to the general public, if you would reduce your wages and increase your hours, it would look a little more humane. As it reads, it looks to me very much like a band of robbers agreeing on robbing, but to divide the spoils a little more equally among themselves."

Then there is an editorial here from a paper that says, "We would suggest a hold-up with an equal division of the spoils."

The minister goes on to say, "You can get an abundance of booty in forty hours, and you don't need to work forty-four."

Now, the Amalgamated Clothing Workers say, "This plant, in the name of religion and Golden Rule, is paying sweat shop wages."

One says that our wages are high, that we are robbing the public, and the other says that we are paying sweat shop wages. Gentlemen, I want to say to you that we think of these things not in the light of the harm it does us, because we are going on just the same, but we think of the delusion that is going on to the world. This minister says that in the mines and on farms they work forty-five, fifty-five and even seventy-two hours. I wonder if that man is thinking that the mothers in our factories ought to work seventy-two hours a week and leave their children without a mother's care.

Now, some people come to me and say, "Where are the husbands?"

Let me tell you what really happens. You all know this as well as I do. A beautiful young girl in my place, is only in the marriage market of the working man. She hasn't any opportunity to meet anybody else. She meets some young man, a perfectly good man, and they get married. They talk over the problems of life and they agree now that they will both work. She will go on with her work (I have lots of these cases in my factory) and he goes on with his job until they get a home. Two or three children come. She comes to my factory and does her work, and then goes home to perform the duties of a wife and mother, does her washing and cleaning on Sunday. The churches have tolerated that until we have come to think of it as a natural thing, and it goes on and on until by and by this young man has gotten into the office, and has gone on developing. People say, "Look how he has developed! (He hasn't had anything but his tasks to perform.) But look at her! She hasn't advanced a bit. She is nothing but a slop." He meets some other skirt and goes galloping off with her, and this poor woman is left. It is a result of our industrial system, and you and I are responsible for these conditions. I want to say to you, friends, that the Galilean's voice would not be silent against these things.

Again I want to ask you to pray for us, for two reasons: First, because these problems are great and are real; second, because no man can be at the head of a million-dollar concern, that looks as if it is going to do four or five million dollars' worth of business this year, without needing the prayers of God's people that he may use himself in the interests of humanity.

I thank you, my friends. (Applause).

($2.00 each will be paid by the Expositor for the ten best 200 word answers to the question, Will the church, and its denominational officials, practice the Golden Rule in their treatment and payment of preachers, or do they regard the denominations exempt from practicing what they preach? F. M. B.)

Curing the Cusser

HERBERT MARSH, Dolliver, Iowa

This town was the worst town for profanity of any town I had been into. The men swore, even church members, no matter who was present. After about three months of sickening experience in this vile environment I determined to try and cure it. During some of our crowded Sunday evening services I found out which song was the most popular with the people. "Love Lifted Me" proved to be the one. So I told the men to whistle while the women sang the song. At first some of them could not sing for smiling, but I insisted. Then I told them that if they would get the habit of whistling these songs that they sang in church they would not be so apt to swear. I picked out some of the men in the congregation and said, "John, when the heifer kicks the milk pail over, whistle." This caused laughter as the man I picked out was the worst swearer in the town. Then I said, "Jim, when you strike your finger nail instead of the nail you wanted to strike, whistle." Then I said to the third man, "Jim, when the car won't go, just try whistling 'Love Lifted Me.'" So I picked out a farmer whom I knew swore, a carpenter and a mechanic who had the same habits.

Did it work? Well, none got mad that night and since then I have been around the garage and when men have been provoked they have suggested to each other that they whistle. One of my members who works on the section says that the boss and the rest of the men don't swear any more, they whistle. One man told me the other day that it was a good suggestion and was better than bawling them out for it and "it was better for their blood." And the town is now transformed by this method.

Seeing God

Matt. 5:8; Heb. 11:27; Jno. 14:9

Somewhere years back I heard of a boy who asked his father earnestly if anybody could see God. He had heard some men at the store talking about Him. "No," said the father. The answer was rough and the boy was timid, very timid. He wandered in the woods and pondered. He sat on the bank and fished and thought it over. He watched the birds build their nests, he saw them train their young and looked up through the branches longing to see God. One day the minister came to dinner and he watched for a chance for a private talk. It came, but he was told that none could see God and live. He went out to the barn and cried. The next summer he met an old fisherman and a lovely chumship began. The father heard of the new found friend and talked to the boy about him. "Is he a good man?" asked the father.

"I like him," was the boy's reply.

"What does he talk about?" the father wanted to know.

"Well," replied the boy, "he don't talk much, but I'll tell you how he acts. For instance, last night, when we had quit fishing and were drifting down the river and the sun was going down through the trees and it was pretty and red, I saw tears in his eyes, and——"

"That will be all right," said the father. "I guess you are safe." The next evening the two were drifting down the river the same way and again the tears were in the old fisherman's eyes. The boy reached over timidly and touched the old man's arm. The old man did not turn his head. "I was never going to ever ask anybody else this question I am going to ask you," said the boy with trembling lip. Still the old man did not move; his eyes were fixed on the setting sun. "Can you see God?" the boy ventured. No answer. Tenderly the boy pulled at the man's sleeve. "Please tell me? Please tell me, won't you? Can anybody see God?" The boy waited, breathless. Finally the old man turned a lovely tear stained face to the boy and said very tenderly: "Son, it's gettin' so I don't see anything else."—Selected.

During the war the government officially exempted from military service students in theological seminaries, thus emphasizing the nation's need for spiritual leaders. If the church has any doubt as to the superlative value of her asset in her students, the government has not.—The Chapel Bell.

Jesus and His Bible

REV. WALTER D. GLADWIN, Ulster, Pa.

Dr. James Stalker in his "Life of Jesus Christ" makes the following remark regarding the education of our Saviour. "He received his education at home, or from a scribe attached to the village synagogue. It was only, however, a poor man's education. As the scribes contemptuously said: 'He had never learned' or, as we should say, 'He was not college bred.' No; but the love of knowledge was early awake in him. He daily knew the joy of deep and happy thought; he had the best of all keys to knowledge—the open mind and loving heart; and the three great books laid ever open before him—the Bible, Man and Nature."

Was it not John Wesley who advised his preachers to be 'men of one book?" My theme is the use that Jesus made of one of the three books to which he had access; the written one. His attitude to the Bible, his method of using it, his estimate of its value, are questions of supreme importance to us because from his example we can gain the right suggestions as to our own practice in such matters.

That there is need of guidance from some one in authority to enable us to handle rightly the Word of Truth is evidenced by the following statement from one of the Cole lectures for 1918 given by Dr. Charles E. Jefferson: "Christian ministers of reputation, and even learned doctors of divinity, have in many cases given the most surprising exhibitions of their ignorance of the Scriptures, and have used the Holy Writings in ways for which there is no justification. One cannot help wondering if the reason why so many young men are not interested in the Bible is because their pastors have held belated conceptions of it, and have persisted in using it in antiquated and irrational ways."

In his book entitled "Studies in Christianity" the late Professor Borden P. Bowne says: "Except from the right standpoint the Bible is a most embarrassing book" . . . "Unless we use it wisely we may even be worse off with it than without it."

"The wayfaring men, though fools, shall not err therein." This text from Isaiah 35 has no reference to the book of God, neither does it refer to the way of salvation, but many inexact and careless preachers use it in those mistaken relationships.

The first question to be considered is, "What was the Bible which Jesus read and studied so devoutly?"

It is probable that the Old Testament, in the time of Jesus, was composed of the same books as it is today. If there is a doubt regarding any it is those of Esther, Canticles and Ecclesiastes, but it is generally agreed that these books were in the canon prior to the coming of Jesus Christ.

We do not know whether Jesus ever owned a copy of the Scriptures of his day; that he had access to them seems quite certain and it is possible that many of the manuscripts might have been found in the home in Nazareth. What was lacking in the home, however, could be found in the village synagogue and we can imagine a well worn pathway between the home where Jesus dwelt and the village "community center," to which he went in order to satisfy his youthful desire for knowledge.

Our second question is capable of a more exact answer: "To what extent was Jesus familiar with the Bible?"

The first place where he was instructed in the lore of the Holy Writings was in the home where he spent his childhood. Joseph and Mary were both patriotic and devout. These characteristics in their environment implied that it was something more than mere parental duty to instruct the children in the Scriptures. "We take most pains of all," says Josephus, "with the instruction of children and esteem the observation of the laws, and the piety corresponding thereto, the most important affairs of our whole life." Jesus was taught not only the letter of the old Testament but he lived in a home that enshrined the 'spirit' of the best portions of that book, and in this he was doubly fortunate inasmuch as truth incarnated is almost impossible of misunderstanding and is remarkably impressive.

The synagogue services too must have helped Jesus to a familiarity with the Scriptures. The chief part of the synagogue worship was the expounding of Scriptures by any person possessed of learning. That Jesus had a love for the Bible is splendidly demonstrated in his life; its phrases are the vehicle of expression for him when his life is stirred to its great depths. In severest temptation, in bitterest agony, in deepest sorrow, in highest joy, he remembers always, "as it is written" and as personality is more than mere words the words of Scripture gain fuller meaning when they fall from his lips. The founder of our "faith" used the Bible to stimulate his mind, buttress his faith, and enforce his teaching, hence we can safely assert that the historical roots of Christianity are found in the Old Testament.

Let us now move forward to those questions of greater significance to us today, and in doing so it will serve our purpose best to combine the next two: "What was the attitude of Jesus to the Bible?" and "How did Jesus use the Bible?"

While it is true to say that Jesus had a reverent attitude toward the Bible it is equally true to state that he revealed that remarkable characteristic of his; i. e., independence, in the manner that he dealt with the Bible. He nourished his mighty soul from its pages but he never submerged himself beneath its authority. "Is not the life more than meat?" How many there are whose beliefs are feeble and infertile because they sink their individuality in something inferior to themselves? Jesus was the first Protestant, the first Democrat, and the true attitude to authority is nowhere better illustrated than in his attitude to the Old Testament.

It is apparent from the quotations that Jesus makes from the Bible that he discriminated and selected. He not only uses but he passes by. It is not the legal and ceremonial which he chooses but the moral and spiritual because they are congruous with his own spirit and message. His quotations are from the Psalms and the prophetic books, and from books of prophetic spirit like Deuteronomy. That his silences are significant is evidenced by the selection that he makes from the Messianic passages. Those that refer to the destruction of his foes (Psalm 2. Isaiah 11:4) do not appeal to him at all, and the one that influenced him most was one which the Jews of his day never thought of applying to the Messiah: i. e., the reference to the suffering servant in Isaiah 52:13 et seq.

But it is a cause for devout thankfulness that Jesus did more than discriminate and select; he sets his own authority definitely above the Old Testament. This he did in two ways; in his teaching and in his actions, deliberately and definitely. The Old Testament makes provision for oaths, Jesus forbids their use. In Exodus 21 we read: "Thou shalt give life for life, eye for eye, tooth for a tooth, hand for hand, foot for foot," but Jesus says: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth, but I say unto you that ye resist not evil." Here he deliberately sets aside the Old Testament principle of retaliation and in its place proclaimed the sole law of love. He put on one side the Mosaic law of divorce. The Jews had a rule, backed up by Scripture of course, about eating with unwashen hands, having a superstititous belief that to do so would make a person morally defiled, but Jesus very significantly tells them that a man is not defiled by material things whether by the food he eats or the objects he touches; and adds the truth that it is moral things that lead to evil, the contents of the heart.

The Old Testament has a very blue law about Sabbath observance which the Jews rigorously observed, but Jesus—see Mark 2: 27-28—set himself above that law.

Numerous further instances could be adduced to support this argument but they are unnecessary as we can see clearly the attitude and manner of use that Jesus had with regard to his Bible.

We now go on to ask: "What value has this example for us today?" Paul exhorted Timothy to "be a workman that needeth not to be ashamed, rightly dividing the word of truth." How many people there are today whose view of the Bible can best be expressed in these borrowed words from a book written in 1861: "The Bible is none other than the voice of him that sitteth upon the throne. Every book of it, every chapter of it, every verse of it, is the direct utterance of the Most High. The Bible is none other than the word of God; not some parts of it more, some parts of it less, but all alike, the utterance of Him who sitteth upon the throne, faultless, unerring, supreme."

That this conception is flatly opposed to that of Jesus Christ is obvious, but the regrettable fact is that there have been more who held the wrong view than there have been of those who recognized the varying qualities of the Old Testament after the example of Jesus. Ingersoll's futile and foolish lectures were possibly popular because of the equally futile and foolish views of those who maintained a mechanical divine origin of the Bible. If Isaiah was only the stenographer of the Almighty we do not wish to know anything about his personal life, and it is presumption on his part to speak of himself, but if he is the man whom God called to be his messenger and if the message grows out of his (Isaiah's) experience and is a result of his endeavors to have personal fellowship with God then he cannot tell too much about himself Those who would "de-humanize" the Bible seem to overlook the fact that in the process they take God out too, and replace him with a miserable caricature. The man who takes out the human element is robbing the Bible of the tears, the struggle, the blood, the immense labor, of generations who have been out on the great adventure of finite humanity trying to keep pace and live in fellowship with the infinite. He also robs the book of its charm, its inspiration and its abiding worth.

This is not the chief charge against the wrong view. The whole business is much more serious. The wrong method of using the Scriptures has been productive of great harm in the past and has undoubtedly led to persecution, slaughter, injustice and terrible wickedness.

If we believe in the verbal inerrancy and moral infallibility of the Bible and can recognize the Divine imprimatur on every statement, then we shall have to approve the action of those who did to death a hundred thousand human beings in the seventeenth century who were condemned as witches because we read in Exodus 22: "Thou shalt not suffer a witch to live."

Still, we have no desire to thrash dead horses and space will not allow us to speak of the Scriptural approval of slavery, of the liquor trade, of lying, and similar vicious practices, but there is a modern instance of this misuse and misinterpretation of Scripture which threatens to divide Protestantism in our Western civilization to which we must refer.

Doctor Harris Franklin Rall says: "According to Premillenialism the Bible is a book dicated by God to the smallest word and inflection of a word, the writers becoming thus passive pens in God's hands, like the lifeless keys on the typewriter upon which these words are being written." Of the two views of the Bible, mentioned in this paper, the Christian and the non-Christian, it is obvious that the Premillenialists hold the latter, and the conclusions reached by them are distinctly non-Christian and widely divergent from the Christian point of view. This is seen most clearly in the question relating to the future of humanity. While the Premilenialists have an elaborate program most of which has yet to be fulfilled the opposite view attaches no significance whatever to the milenium and the second coming of Christ. The two books on systematic theology which have to be studied by the undergraduates—outside the Seminaries—of the Methodist ministry are by two distinguished scholars, Dr. Henry C. Sheldon and the late Dr. William Newton Clarke. Speaking of the second coming of Christ, Dr. Sheldon says: "It is Christ's teaching that his work would be better furthered by his presence in heaven than by visible association with his disciples on earth," and with regard to the millenium he writes: "In all other writers of the New Testament (other than Revelation) this doctrine is not only ignored but its acceptance is made impossible in their definite doctrinal system of last things, for in these the second advent and the last judgment synchronize. Thus the millenium, or the reign of Christ for one thousand years on the present earth, or any other form of the temporary Messianic kingdom, cannot be said to belong to the sphere of Christian doctrine."

Dr. Clarke, whose work has had a large circulation, writes on these themes with his usual clarity of statement: "No visible return of Christ is to be expected, but rather the long and steady advance of his spiritual kingdom. The expectation of a single dramatic event corresponds to the Jewish nature of the kingdom, but not to the Christian."

It has been said that there is plenty of room in the Protestant churches for diverse views on points of doctrine, and probably there is, but if there is too great a divergence it will not make for that unity which is necessary for success, and on such a fundamental point as the nature of the inspiration of the scriptures there ought to be a general agreement.

On this matter the example of Jesus is our sufficient authority and as in all cases where he is our Master his ruling does not conflict with reason or with science. It is impossible for ready made knowledge to be passed into the mind of man. Knowledge emerges only as a result of the constructive work of the mind in reaction over against the activities which affect the mind from without. The Old Testament reveals to us a progressive revelation of God, and it exhibits that incompleteness which we always expect in the earlier stages of anything that has growth. "God did not dictate the Scriptures, he inspired them; and that in such a way that the authors were at once themselves and also attained to a higher insight than was possible to their unaided powers," therefore we believe that there is more truth to the square inch of the Old Testament than can be found in any other book with the exception of the one that is usually found in the same cover. One proof of that is the fact that the Greatest of all men made that book his close companion and drank from its pages the water of life that became in him a perennial fountain for the quenching of the thirst of all men.

Our Lord and His Bible

REV. W. H. GRIFFITH THOMAS, D. D.

The Apostle Peter said that Christ left us an example that we "should follow his steps" (1 Pet. 2:21), and one of the ways in which we shall do well to follow him is by taking the same attitude as he did to the Old Testament. In order to discover what this attitude was we may ask three questions.

1. What actual use did Christ make of the Old Testament?

The extent to which he was familiar with it can only be determined by observing the use he made of it. Not less than seventy clear references or definite quotations are made by our Lord to the Old Testament, half of them being from the Pentateuch. He quotes and refers to the creation of man in connection with his teaching on marriage (Mark 10:6-8; Gen. 1:27; 2:24). He quotes from the story of the burning bush (Exod. 3:6; Matt. 22:31, 32), and the command to love our neighbor as ourselves (Lev. 19:18; Matt. 22:39). He refers to the story of the brazen serpent (Num. 21:8, 9; John 3:14), and uses Deuteronomy three times as a Divine word and warrant, when he met the tempter (Deut. 8:3; 6:13, 16; Luke 4:4, 8, 12). There are also other quotations from the Pentateuch.

The historical events and books of the Old Testament are frequently referred to as known by Christ and those to whom he spoke. 4Thus, mention is made of David (Matt. 12:3, 4; 1 Sam. 21:6), Solomon (Luke 11:31; 1 Kings 10:1). Elijah (Luke 4:25, 26; 1 Kings 17:9) and Elisha (Luke 4:27; 2 Kings 5:1-14).

To the Psalms Christ made many references (Matt. 22:42-45 and Psa. 110:1; John 10:34 and Psa. 82:6; Matt. 21:42 and Psa. 118:22, 23)

From the Prophets there are not a few quotations, especially from Isaiah (Matt. 13: 14, 15 and Isa. 6:9, 10; Matt. 15:7-9 and Isa. 29:13; Luke 4:18 and Isa. 61:1, 2; Luke 22: 37 and Isa. 53:12).

But direct quotations are by no means the only or even the best proofs of our Lord's use of the Old Testament. There are indirect but clear references (e. g. Matt. 5:5 and Psa. 37: 11) and these are found throughout the Gospels, until after the resurrection, Christ used the whole of the Old Testament to explain to the two disciples "the things concerning himself" (Luke 24:27).

These references are but a fragment of what can be seen in the Gospels of the frequent and evidently familiar use of the Old Testament by Christ.

2. What was the purpose for which Christ made this use of the Old Testament?

He often used it to illustrate or support and confirm his own teaching for man's life. When he wished to enforce the sacredness of marriage, he quoted Genesis. When he was confuting the Sadduces about the resurrection he used the statement found in connection with the burning bush in Exodus. When he was attacked because his disciples plucked the corn on the Sabbath, he appealed to the example of David in support of his position (Mark 2:23-26).

Then, too, he used it to support his own claims to be the Divine Messiah. When John the Baptist made an inquiry about the Messiah, Jesus answered him by referring to his works in terms which are a reminiscence of Isa. 35:4-6. When challenged by his enemies, he referred them to Psa. 110:1 in support of his position. When speaking to the people the parable of the wicked husbandmen, he illustrated it from the Old Testament and claimed an application to himself (Mark 12:10).

Further, the Old Testament was used again and again to justify his own actions and as the guide of life for himself and others. He refused to turn stones into bread; he would not cast himself down from a pinnacle of the Temple; he would not worship the tempter, because of what was written in the law of God. When asked about eternal life he referred his questioner to the law (Luke 10: 25-28), and he taught the vital importance of holding and teaching the least of the commandments (Matt. 5:19). He justified his action in cleansing the Temple by a reference to the Old Testament (Luke 19:46).

3. In what character did he regard the Old Testament?

He evidently considered it as expressing the voice of God (Matt. 22:31; 15:3, 4). He regarded it as of Divine authority and obligation, with himself as the fulfiller of it, i. e., the One who should "fill it full," that is, give it a deeper, truer meaning but without annulling it (Matt. 5:17, 18; 26:54). His coming was not to destroy the Old Testament but to give it an interpretation and far-reaching obligation which had not been revealed before he came. The six illustrations from the Pentateuch (Matt. 5) clearly show this. On other occasions similar testimony was given to the binding character of the old law (John 10:35; Matt. 26:54).

Even more than this, he regarded ignorance of Scripture as the cause of Sadducean error and the knowledge of it as the fount of genuine wisdom (Mark 12:24, 27), and after his resurrection he explained to his disciples what Scripture had said about himself (Luke 24:27, 44-46).

Nor can we overlook the way in which Christ referred to the collection of the Old Testament as a whole. He spoke of "the Scriptures" (Matt. 21:42); "the Law" (Matt. 12:5); "the Prophets and the Law" (Matt. 11:13); "Moses and the Prophets" (Luke 16: 29). Then, too, the language used when he appealed to the Old Testament is significant. "It is written" (Matt. 4:4); "have ye not read" (Matt. 12:3), and other phrases are found again and again without any hesitation or qualification.

These various ways of using and appealing to the Old Testament are all the more striking when we notice how he treated the Jewish customs and traditions. He charged them with obscuring or violating or annulling the Divine word by their accretions (Matt. 15: 2, 3). Nothing could be plainer as to the value he set on the Old Testament than the way in which he denounced the Jews for living in contradiction of it (Mark 7:1-13). It is clear that Jewish usages and the teaching of the Old Testament were not identical but were often in marked contrast. Christ, in emphasizing the Old Testament, all the more impressively showed this contrast.

Reviewing now the entire field, we can easily see the general view held of the Old Testament by Christ and sum up what he believed and taught about it.

That his Old Testament was practically, if not literally, the same as ours, and that he had a thorough knowledge of its contents, are facts admitted by all. Nor does anyone seriously deny that Jesus Christ accepted the Old Testament as authoritative, inspired, and the final court of appeal for all questions connected with it. No one can go through the Gospels without being impressed with the profound reverence of our Lord for the Old Testament and with his constant use of it in all religious matters. Whether he referred to Bible names, or incidents, or to its deep teaching about God, it was always with the utmost reverence and with the evident conviction that it embodied a Divine revelation. This general view is confirmed by his detailed references. His various testimonies to Old Testament persons imply their historical character. His references to the facts of the Old Covenant equally assume historicity. His whole earthly career was very largely a fulfilment of the Old Testament Scriptures. His defence of the Old Testament against all who pervert it is remarkably instructive, whether we think of such instances as the Sabbath law, or the laws of marriage, or any of the other aspects of Old Testament teaching which he charged his opponents with "making void." He spoke of the Mosaic origin of the Pentateuch, and ascribed Psalm 110 to David. He frankly spoke of the imperfection and incompleteness of the Old Testament and claimed that he came to perfect and fulfil it. He supplemented, but never supplanted it; he amplified and modified but never nullified; he filled it full but never made it void. In all his life it was his custom to support what he said and did by the Old Testament, and to bring everything to the test of that authority. Professor Curtis (in Hastings' Bible Dictionary) fully admits this:

"Christ never repudiates its revelation and authority. He puts his emphatic seal upon the Old Testament, saying that its word cannot be broken, and that not one jot or tittle of the law shall pass away until all shall be fulfilled."

There is scarcely an historical book from Genesis to 2 Chronicles to which our Lord does not refer, and it is hardly without significance that his testimony includes references to the very parts of the Old Testament which are most called in question today.

But it is said that our Lord only took the ordinary views of his time and that he was limited in knowledge as well as in other respects by reason of his Incarnation. It is, of course, perfectly true that our Lord's earthly life was limited, and if this is to be described as his Kenosis, or self-emptying, there can be no doubt of the essential truth of the limitation. But if his silences were part of his limitation, so also were his utterances. On more than one occasion he claimed that everything he said had the Divine warrant, and we must notice carefully what this involves. Suppose we grant that our Lord's knowledge was limited because he lived here as man, not as God. Very well; as man he claimed that everything he said and did was from God, and through God, and if therefore the limitations were from God, so also were the utterances, for since God's warrant was claimed for every one of these, they are therefore Divine and infallible. We are justified in urging that the utterances as well as the silences must be faced, because God was behind both. The fact is that it is impossible to speak of our Lord's **Kenosis,** or Self-emptying, without at the same time remembering his **Plerosis,** or Divine Fulness of Word and Work. So that even though we may grant to the full a theory that will compel us to accept a temporary disuse, or non-use, of the functions of the Deity, yet the words actually uttered as man are claimed to be from God, and on this account we hold them to be infallible.

Besides, want of knowledge is not error. Our Lord may have been limited without being in error in regard to what he actually said. He may not have known everything, but what he knew he knew. Some years ago, Professor Kennett, of Cambridge, England, wrote on "Christ the Interpreter of Prophecy," and the comments of the editor of The Expository Times are worth noticing:

"Have the men who make so much of the 'ignorance' of our Lord considered this matter fully? They say that his knowledge of the Old Testament was the knowledge of contemporary Judaism; they say that when he spoke of the 110th Psalm as David's he knew no better. Have they considered how often he separated himself from contemporary Judaism when he had occasion to refer to the Old Testament? In this very conversation on the 110th Psalm he asked a simple question. He referred to an obvious difficulty: 'If David calls the Messiah his Lord, how is he then his Son?' But, obvious as it was, the Pharisees had not thought of it and could not answer him."

It should be carefully noted that after the Resurrection there could be no question of partial knowledge, since our Lord was manifestly free from all earthly limitations. Yet it was after his Resurrection also that he set his seal to the Old Testament (Luke 24:44).

In confirmation of Christ's view of the Old Testament as here stated, it is significant that Sir George Adam Smith, one of the best known of the critical scholars of today, has given a very striking testimony; indeed it is probable that no more impressive or significant utterance on the subject can be found anywhere. In introducing the subject of the Old Testament in his "Modern Criticism and the Preaching of the Old Testament" he says (p. 3):

"It is not some outlying province of the Kingdom of God, some questionable frontier of our fatherland, which we are called to debate; but (if I may continue the figure), it is the country of which our Redeemer was himself a native; whose character he defined in absolute contrast to the rest of the world; whose history he interpreted as the divine preparation for his own advent; whose laws he fulfilled as the expression of the everlasting righteousness of God; and much of whose language he perpetuated in the wider kingdom he came to found. In short, it is with Christ's Bible we have to do; the larger part of the Scriptures bequeathed to his church; and we have to do with this not simply in its historical interest but in its religious value for living men."

Then he calls the Old Testament "Christ's Bible, and the Church's Bible, Christ's fatherland and the Church's fatherland" (p. 4), and these remarkable statements follow:

"We do not exaggerate if we say that the Bible of the Jews in our Lord's time was practically our Old Testament. For us its supreme sanction is that which it received from Christ himself. It was the Bible of his education and the Bible of his ministry. He took for granted its fundamental doctrines about creation, about man and about righteousness; about God's Providence of the world and his purposes of grace through Israel. He accepted its history as the preparation for himself, and taught his disciples to find him in it. He used it to justify his mission and to illuminate the mystery of his cross. He drew from it many of the examples and most of the categories of his gospel. He re-enforced the essence of its law and restored many of its ideals. But above all, he fed his own soul with its contents, and in the great crises of his life sustained himself upon it as upon the living and sovereign Word of God. These are the highest external proofs—if indeed we can call them external—for the abiding validity of the Old Testament in the life and doctrine of Christ's Church. What was indispensable to the Redeemer must always be indispensable to the redeemed."

These words carry their own message and need no comment, but perhaps it will be worth while to emphasize the last statement as containing the heart of the whole subject: **"What was indispensable to the Redeemer must always be indispensable to the redeemed."**

A Planned Program For a Community Church

REV. RAY H. PIERSON

On November 6, 1921, there was dedicated at Fleming, Colorado, the new Community Church which had been erected at a cost of $42,500.00. Fleming is a new, vigorous, western town in the leading agricultural county of the state, and in the dedication of this church a long forward step was registered. It means that the church is starting right in the community—or the community is starting right with the church. In some of our neighboring communities, much older than this, when the churches started thirty or forty years ago three or four congregations were organized and three or four cheap buildings were erected; now when the buildings are so far out of keeping with the other public buildings of the towns and one of the congregations decides to build a new one, the best they can do is to erect one costing only about $15,000.00, while Fleming at the beginning has in its new church the finest building in the town and said to be the equal of any church in a town of similar size in the state of Colorado, besides enjoying that splendid feeling of co-operation on the part of Protestant people, the fostering of a community spirit which will grow stronger and stronger, and the knowledge that the enterprise represents the most modern idea in church work—the Community Church.

In planning the program for our new church we put evangelism first. Immediately following dedication we entered into an evangelistic campaign lasting two and a half weeks. We had planned an exchange of evangelistic work with a neighboring minister and he was with us two weeks. During the first week a religious census was taken of the town and surrounding country; the territory was divided into sections and team captains were appointed from among the Sunday School workers who made a simultaneous canvass. The data obtained gave us much information upon which to proceed and the visiting pastor and myself called during the days on nearly every family in town and there is a long list of names in the surrounding country yet to be visited. The meetings resulted in some fifty conversions and from dedication day to January first a class was received which was called the "class of 1922." It is planned also to receive an "Easter Class" on Easter Sunday and possibly a children's class on Palm Sunday. By giving evangelism the first place on the program we confidently expect to receive new members all along through the year.

The Sunday School has increased about 100 per cent., the Young People's Society has taken on new life and a Junior League has been organized with sixty children receiving careful instruction in the fundamentals of the Christian faith. We have also instituted a "fellowship service" at the close of Sunday evening services, meeting for a half hour in a lecture room where the people may tarry for prayer, praise, testimony or inquiry. This is held almost every Sunday evening during the winter season. Special attention has been given to music in our plans for the Community Church program. Additional to the Church choir a Young People's Chorus Choir has been organized and sings every Sunday evening. A large Male Chorus also has been organized which renders special music from time to time and it is planned to organize a boys' choir in the near future.

While placing the prayer and devotional meetings of the church and its societies in the place, of course, of first importance, we have at the same time not overlooked the side of community service, social and recreational life in planning the program of the Community Church. For on practically seven days per week the church, or some part of it, is open and activities are in progress. There is a large basement and recreational center besides class and club rooms. We co-operate with such organizations as the Community Association, the Public Schools, American Legion, Odd Fellows, Boy Scouts, Campfire Girls and any enterprise which is laudable in its nature and makes for community betterment. Banquets, games, sociables, class parties and receptions of various kinds are held with great frequency and the church of course requires that all activities be in keeping with a church's ideals.

For the use of the church or its recreational center, for fuel, light, etc., to any of the organizations using it there has been no charge. The church is "in the midst as one that doth serve;" it is to live for the community, not on the community. However, the various organizations within the community are coming to think very kindly of the church for its liberality to them and its usefulness to the public and there can be no doubt that by showing this spirit of co-operation and helpfulness its enterprises will be well supported.

That it is destined to perform a large service in the life of the community is apparent when it is remembered that this is the only church of any denomination in the town and the only Protestant church building within a radius of thirteen miles of the town. in a rapidly growing section.

With such results in but two months of the new community program, it would require a rather vivid imagination to picture the field after a period of thirty or forty years of such a program!

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beloved people in one of their own homes and sung with them out of melted and overflowing hearts that hymn with which we nearly always close our prayer meetings, followed by the Lord's prayer in concert:

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

The Miracle of Regeneration

DWIGHT MALLORY PRATT, D. D.

No facts in physical science are more capable of indisputable demonstration than the spiritual miracle of the new birth. Jesus compared the mysterious process to the invisible wind "which bloweth where it will, and thou hearest the sound thereof, but knowest not whence it cometh, and whither it goeth; so is every one that is born of the Spirit." The unseen wind is heard and its tremendous power is felt, and its effects definitely known; and just as definitely does the invisible work of the creative Spirit of God become manifest in the outward life of all who are vitally renewed and transformed by his power. Regeneration is not a natural process, but a supernatural. This can be better illustrated in actual life than in the clearest attempt at verbal description.

Years ago, during a remarkable revival that completely changed the character of the first community in which the writer was privileged for eight years to minister, a certain man resisted with bitterness and anger the influences, human and divine, that were pressing upon his mind and heart and conscience for choice and action. He was a man of business importance and social standing in the village, being treasurer of the local bank, post master, as well as proprietor of a substantial store. He had a devoted Christian wife and two beautiful boys. Yet for some hidden reason he was antagonistic to and rebellious against the truth that sought his conversion. At the close of an exceptionally impressive service, in which men and women were giving themselves to God, he said to the pastor, "I wish you would never speak to me again on the subject of religion." The latter replied, "We do not intend to bore you with this matter, but you tremendously need God, and we shall not cease to pray for your salvation."

Not long after, this man disappeared, and not even his wife or most intimate friends knew where he had gone. His affairs were put in the hands of a receiver, and it was found that he had embezzled money from the bank of which he was treasurer, from the post office in his charge, and had also borrowed substantial sums from friends who confided in his integrity, getting away with a total of several thousand dollars. After a month of investigation his business was declared bankrupt. His whereabouts remained unknown, and owing to the strange silence and mystery it was even suggested that he might have committed suicide.

This situation, so distressing to his family and friends, continued for about six weeks, when suddenly he returned, and came directly to his pastor and made a full confession. He had fled to Canada in order to escape the clutch of the law and avoid capture. One night, with the burden of his sin and guilt heavily oppressing his mind and conscience, he passed a store in which he saw an illuminated motto which said, in substance, "all sin may be forgiven." Like the sword of the Spirit, which is the Word of God, it brought instant conviction to his rebellious soul. He went immediately to his hotel room and, falling on his knees, gave himself to God. The next morning he bought his railroad ticket and started for home. He came directly to his pastor, knowing that the one who had so persistently sought his salvation, was next to God and his wife, his best friend. He told the full story of his wrong, and said that the battle in his soul had become so fierce that "it was either suicide or surrender," that he decided to surrender."

He was advised to come before the church committee and make the same confession, and ask to be received into church membership. He did so, and the only one who objected to receiving him was the man who had audited his accounts and knew the extent and nature of his wrong doing. He could not believe that his conversion was genuine, but suspected that he was taking this course to avoid the penalties of the law. The others, however, saw unmistakable evidence that the Spirit of God had wrought this wondrous miracle of renewal and change, and he was cordially received as a renewed and redeemed man into the fellowship of Christian believers.

Results proved the wisdom of this decision, as well as the mighty power of God in recreating the inner life of a penitent soul. For twenty years he remained in this community to witness to the verities of this supernatural work. The change in spirit, temper and quality of life, in his relation to God and man, was so remarkable, the genuineness of his religious experience so universally recognized, that it was not long before he was reinstated in every way into the full confidence of his fellow townsmen. He was soon elected superintendent of the Sunday School and deacon of the church in which he had showed such rebellion against the truth and the Spirit of God: and what is even more remarkable, his former business associates and friends, who had known of his embezzlements, showed their absolute confidence in his regeneration and in his Christian integrity and sincerity by again re-electing him treasurer of the bank which he had defrauded.

Until the day of his death he was a living witness, in character and deed, in spirit and speech, to the wonders and power of that miracle which Jesus said was the fundamental necessity of the human heart and which he defined in these familiar words: "Except one be born anew, he cannot see the kingdom of God."

Such reconstructions of human life are not possible by any natural process or power. When one is actually "born again" he is "not born of blood, nor of the will of the flesh, nor of the will of man, but of God;" or, as Scripture puts it in another place, he is "begotten again, not of corruptible seed, but of incorruptible, through the Word of God, which liveth and abideth forever."

Sometimes a generation seems to grow weary of the terminology of former generations, and so may unconsciously react from the truth itself contained in the former manner of speech. "Regeneration" is such a term, and however much it may have been theologically abused, it is one of the great classic words that has no adequate modern equivalent. It is the literal translation of the words "born again" and whichever term is used the church must ever keep the truth contained therein, vital in its faith and spiritual work. Men lose their passion for humanity when they lose confidence in the universal necessity of this wondrous miracle of grace. "Except one be born of the Spirit, he cannot enter the kingdom of God."

What Cottage Prayer Meetings Have Meant to My Church

W. W. SPROUSE, Staunton, Va.

When I came to my present field four and a half years ago it consisted of one church in the country, and a city mission point which had Sunday School and preaching regularly. At this mission point I found that the men were holding a weekly prayer meeting in one another's homes for the express purpose of praying for a church organization. I attended this prayer meeting myself, and we men continued it till the Lord answered our prayers within eight months, and gave us the organization, in spite of many obstacles to be surmounted.

Soon the suggestion was made by some of us that we turn our men's prayer meeting into a general one, ask the women, young people and children, and continue to meet from house to house as before. This was done, and the meeting was a success from the very first. This prayer meeting has been held every Friday night, summer and winter, good weather and bad, since it was started, except when closed by quarantine. Our people are working people, too, but they work all day and gladly attend these meetings in the early evening.

Last autumn another cottage prayer meeting was begun by our men in a district just on the edge of town where there are many people, and numbers of them never attend any Sunday School, or preaching service, though they are close enough to do so, if they desired. This meeting is held on Thursday night. Both of these are in addition to the regular one at the church on Wednesday night, conducted by the pastor.

The service at the cottage prayer meeting is very simple: Singing, Scripture reading, and prayers by the men. Sometimes a talk is made by the leader, when the circumstances require it, but we go there chiefly for prayer. The time is limited to one hour, and we stick to that rule.

After four years of experience with cottage prayer meetings as a regular thing for the congregation, as well as a preparation for evangelistic meetings, I am enthusiastic over their benefits and possibilities, and give below their chief blessings to my people, and to me.

I. They have developed steadily the men and boys who lead. Very rarely does the pastor lead, but the matter of securing homes and leaders is in charge of the men, and is managed through the Prayer Meeting Committees of the Christian Endeavor and Men's Organized Bible Class. One man is made responsible for securing homes and leaders for one month at a time, and thus in the course of a year responsibility has been placed upon quite a number of men. Nothing teaches men how to lead in prayer and conduct prayer meetings like actually doing so. Men trained in this way are a constant joy and dependence to the pastor, when he is necessarily absent from the congregation. They can carry the work of the church right along, and it makes them better men, too.

2. They have been the means of getting a number of additional men and boys to leading in public prayer, and conducting these meetings in turn. It is much easier for a fellow to pray publicly in a home with a smaller number present than in a regular church gathering. When one is not willing to lead the meeting because he is not willing to lead in prayer himself, we just ask him to take charge anyway and do everything else but that, and after he has conducted one meeting by announcing the hymns, reading the Scriptures, and calling upon others for prayer, he can usually be induced to make a short prayer himself the next time. We have young men and older men doing active work in the church today, who were gradually led to it by this small beginning. One young boy in short trousers leads in prayer now right along at the cottage prayer meetings.

3. They take the church members into the homes of each other, and make them better acquainted, better friends, more interested in each other's welfare, and more willing to cooperate in all the activities of the church. People will not and really cannot work together successfully in the Lord's work when they merely have a speaking acquaintance at the church. The congregation is all too often divided into cliques and sets socially. The cottage prayer meeting takes all classes into all kinds of homes, well to do and poor alike, and develops Christian ties of brotherly and sisterly interest and affection that nothing else can develop. It is touching to hear the men pray for the home in which the meeting is being held, and this makes them learn to love and trust one another.

4. They take the worship of the church into the homes of the aged, invalids and indifferent. Many times has my heart rejoiced as I noticed the appreciation and pleasure shining on the faces of some old saints in Zion, or confirmed

invalid no longer able to attend church, but who rejoiced over the church being brought to them. How they do enjoy the singing, Scripture reading and prayers of the brethren, and are made happier and more contented! We are all too prone to forget our people who are forced to stay at home from church, and none enjoy services in the home more than they.

And often have I known some one who had become careless and indifferent to his Christian duties and privileges, become interested again and won back by the earnest prayers in his home. If there is any where in the world you can reach a person it is in his home.

5. They take the Gospel of salvation into the homes of the unsaved, when it is next to impossible to get these very unsaved to the church where the Gospel is preached. Occasionally a man will refuse to open his home for a prayer meeting, but I have known but a few to do so. By tact and kindliness almost any home can be entered for a meeting, and frequently they will have there for the occasion relatives and friends who are also unsaved, people hard to get to church. What a great opportunity to reach people when you are in a small, personal, family gathering of this kind. And when people have you in their homes they will listen respectfully, and often earnestly to what you say to them, and hearts are touched for Christ.

In some of our meetings the men have given the invitation to accept Christ by giving the leader their hand, and quite a number have been won to Christ and the church in this way, people who had not been to church in five years, yet lived within the sound of the church bells. I have in mind now two brothers and their wives, one home having children, the other none. Less than a year ago they were all four lost souls, never went to church. They were all four won to Christ through these prayer meetings in their homes. Today they are all members of the church, the men lead in public prayer and have family prayer in their homes, all members of the Sunday School, Christian Endeavor, the men of the Laymen's Association, the women of the Women's Auxiliary, all four are tithers, contribute through the envelopes, and each home takes a church paper. Just recently a young couple who have four children confessed Christ in a prayer meeting in their home, and expect to join the church soon. They never came to church previously.

6. They give opportunity for more definite prayer than is usually thought proper at a church service. We encourage the people to mention to the leader any subject for special prayer they may have on their hearts, an ill relative, a wandering son, or daughter, or friend. In a smaller crowd, if tact is used, the heart of the unsaved can be reached better, as a rule, than in church. The number in his class is fewer, and he can hardly escape taking it personally. Of course, great delicacy and grace are necessary, but when a sinner detects nothing but love and earnestness in the heart of a prayer in his behalf he rarely becomes offended.

And now I turn to what the cottage prayer meetings have meant to me as pastor and Christian. My wife and I attend as many of them as we can, and they have come to fill a large place in our lives.

1. They give me opportunity for supplementing my pastoral work. I see from eight to twelve families in whole, or in part at each meeting, and the more often the pastor is thrown with his people the more opportunities does he have for cultivating their friendship and welding the ties that bind him to them, not for personal reasons merely, but that through these personal ties he may bind them closer to Jesus.

2. They take me into the homes of the indifferent and unsaved along with my chief leaders in the church, and thus my own efforts among such are backed up by the people of my church. Some people think that it is just the business of the preacher to "talk religion" and do not pay much attention to him, but when men and women from the preacher's church whom they are thrown with in business some times, are seen at religious work and show their interest in their unsaved friends and acquaintances, it makes a deeper impression, and makes it easier for the preacher to get a hearing from them.

3. It brings me nearer to my people by putting me on the same level with them as I sit as one of their number in one of their homes, and not I, but a man of the church takes the leading part. They forget for the time being all about the "pulpit," and think of their pastor only as a fellow Christian. The more you can bring your people to feel that you are "one of them," with your own spiritual needs and temptations, the more they will love you, and the more good you can do them.

4. It feeds my love for my people and touches my heart beyond expression as I bow my head and heart among them in some beloved home of the church, or community, and hear the men one after another, among other petitions, pray for their pastor and his wife, their lives, work and home. I had rather a man pray for me, than do anything else on earth for me without prayer. It always deeply touches me when I am thus remembered. Any pastor ought to be touched, made very humble, and spurred to more sacrificial labors for his people when he sees how they are depending upon him to be faithful, are looking to him for spiritual food and comfort, are giving to him and his of their tenderest love and confidence, and that their very souls' welfare is to a tremendous extent resting upon his own sincerity, faithfulness and labor.

I have heard some of the greatest preachers of the world, I have read many of the greatest books of the world, I have attended some of the greatest Conferences of the southland, but I have never been more moved by God's Spirit, never seemed nearer to him, never been filled with a more wondrous joy as I thought of what it means to be saved and sure of a glorious life in heaven with Christ and loved ones, than when I have stood with some of my

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Her Last Communion

REV. T. DE COURCY RAYNER

A Christian woman lay slowly dying of the dread cancer in one of our Ontario cities. There was absolutely no hope, and both she and her family were fully aware of this. They knew that death could not be very far off, a few weeks at the most, and their hearts were sore with the pain of parting. The devoted husband and children knew that for her death would mean a happy release after the terrible sufferings of the past year; that for her "to be absent from the body" meant "to be present with the Lord;" and they were almost willing for her to go—but not quite.

The pastor had just administered the sacrament of the Lord's Supper in the sick chamber, and that sweetest and holiest of all services was just concluding. The invalid's husband—a deacon of the church—had received the elements from the pastor, and had served them to his wife, realizing the while that it was her last sacrament on earth; while a sister, and an old friend—fellow-members of the same church—had partaken with her, with hearts throbbing with pain. The pastor turned to the sufferer to ask if she had any special hymn with which to close the service.

"Yes!" was the ready response, "let us sing 'He will Hide Me!'"

The little company began singing that beautiful hymn by M. E. Servoss, based on Isaiah 49:2: "In the shadow of his hand hath he hid me:"

"When the storms of life are raging,
  Tempests wild on sea and land,
I will seek a place of refuge
  In the shadow of God's hand.

"He will hide me! He will hide me!
Where no harm can e'er betide me;
He will hide me! Safely hide me
  In the shadow of his hand."

There was a break in the other voices as the second verse began, but the dying sufferer's voice rang out clear and sweet:

"Tho' he may send some affliction,
'Twill but make me long for home;"

"Some affliction!" A year of untold suffering behind, and the "dark valley" but a little way ahead! Nevertheless all voices could blend in the remaining lines of the verse:

"For in love and not in anger,
All his chastenings will come.

"Enemies may strive to injure,
  Satan all his arts employ;
God will turn what seems to harm me
  Into everlasting joy."

What a ring of exultant faith the sufferer was able to put into those last two lines! Then patient resignation seemed manifest as she sang the last verse:

"So, while here the cross I'm bearing,
  Meeting storms and billows wild;
Jesus for my soul is caring,
  Nought can harm his Father's child."

And into that sick chamber there came softly—as if borne on angels' wings, "the peace of God which passeth understanding," and faith was strengthened, and burdens were made lighter.

The parting was made easier. The "dark valley" was transformed into a gateway of glory leading home. And, when, a few weeks later, we looked upon the still form in the casket, our sorrowing hearts found real comfort in the assurance, that:

"God has turned what seemed to harm her
Into everlasting joy."

See What a Live Wire Can Do with The Expositor

Your paper is great,—and has meant more to me than my brief moment of writing will permit me to say. Again and again have I felt I ought to write a word of appreciation. Pardon, therefore a word now: The past four years has meant a bit of interesting history to me—and the Expositor has been a rich and indispensable help all along.

Almost four years ago, the Annual Conference sent me to the Millville circuit, after finishing a year's special work in Bucknell University,—to Millville circuit of five places,—at the "but" of the conference as my predecessor put it, without parsonage, ladies' aid, missionary society, $760 salary and $300 to missions,—no program,—churches badly in need of repair,—no community program, in fact, no preacher wanted it,—neither did I,—but came at the final challenge of the D. S. to "do it for Christ's sake."

Well, during that time, (these 3½ years) the salary has jumped to $1600, benevolence to $1200, bought and equipped a new parsonage with garage, with heat, light, bath, etc., for $4,000, put $10,000 improvements on buildings, four Ladies' Aids, two Leagues, three Junior Leagues. Official Boards organized, Sunday Schools graded, throughout,—at Millville especially attendance increased 200 per cent, made a house to house survey of the entire circuit,—showed the results with lantern slides,—got 30 subscriptions to Advocate, where before there were two,—run a weekly program of moving pictures at Millville, and other places for recreation,—also religious pictures Sundays with sermon,—use batteries where electricity is not available. Just closed a revival at a place where the devil was manifest in 57 varieties,—37 conversions,—20 baptisms,—one Bible Parable motion picture every night,—have had 150 conversions,—received 160 into church,—put Delco light in two outside churches,—run Institutes, —recreation programs, etc., and a few other things too numerous to mention,—and this in a Quaker community, where giving and church activity are unknown. The Expositor has been a great help,—many ideas come from it.

The above are a few of the reasons why I want it continued. Have had the time of my life here, and enjoy it immensely. God bless you and your paper. Church movies may be an instrument of the devil in some places,—but let me assure you that in this case,—the Lord has used them,—and with glorifying results.

Yours in the cause,

FRANKLIN L. ARTLEY.

IF THERE WERE NO EASTER

A. Russell Tomlin, London

"If Christ be not risen." 1 Cor. 15:14.

It is well sometimes to view things in the negative. We can get so accustomed to things we possess as to fail to appreciate them. To look at them sometimes as if we did not possess them is sometimes to re-assess their worth and charm. We are very familiar with Easter, with the blessings of the Resurrection; but suppose there had been no Resurrection! "If Christ had not risen"—what then?

1. The whole Gospel scheme would fall through.

This is the Apostle's contention. He says, it would be no use preaching, nor would it be any use the believer believing. Faith would be in vain. It is on Christ's resurrection, that the whole scheme of salvation rests. It was the resurrection that made the work of the Cross effective. Christ had to rise to give effect to his atoning sacrifice. But for the victory over death, the great theme of redemption would have broken down. What then? That we could not sing, "He breaks the power of cancelled sin," because sin could not be cancelled; that we could not rejoice in Christ our Saviour, because if held by the tomb, his saving power would have been of none effect, whilst the gospel of reconciliation would have been an illusion. It required the triumph of the grave to set the seal to the work of the cross.

2. Death would be a terminus, not a junction.

But for the resurrection victory, death would be an "end-all and a be-all." Life continues beyond the tomb because he broke the power of the tomb. Let us note in this connection therefore, that (a) death but introduces to ever-increasing and ever-developing life. Life goes on, we believe, not only as mere continuance, but in increasing development, the development of power and spiritual function. We speak of the mystery of half-lived lives; is not much of the mystery solved in the light of the perpetuity of life, and in its educational and progressive sense? Then, the next life, is (b) the complement of this. How true it is, that we are too big for this world. We were not built for this world. "God hath set eternity in the heart," and that so, only eternity can satisfy. As Milton says:

"My own dim life should teach me this,
That life shall live for evermore."

3. That all prospect for reunion would be cut off forever.

"Until the day break, and the shadows flee away," "Only a little while," "Good-bye, but not farewell." How mocking such epitaphs would be, but for the great resurrection truth. And how untrue would many of our hymns be! How could we sing, "And with the morn those angel faces smile," etc. Or, "The darkness deepens, sure to bring, The morning in the skies, So all that sleep in Jesus now, In glory shall arise." It would falsify all this—yea, cancel it at once. The very thought is sickening, all subduing and sorrow-pressing.

But how the fact that all this is untrue, gives us to fresh rejoicing. The very contemplation of such a possibility, fills us with despair, and yet, on the other hand, with a deeper gratitude for the fact set forth. With new emphasis do we sing:

"Christ the Lord is risen today
Sons of men and angels say:
Raise your joy and triumph high,
Sing, ye heavens, and earth reply."

KINDNESS TO ANIMALS—A HUMANE SERMON

A. E. Frederick, M. A., LL. D., Wisconsin State Humane Officer

"Be Kind to Animals Week" is set this year for April 24-29, and Humane Sunday, April 30th. This brings to our attention a cause worthy of remembering. There is no greater reform than to stamp out cruelty.—Editor.

"A righteous man regardeth the life of his beast." Prov. 12:10.

"Be ye therefore merciful, as your Father is also merciful." Luke 6:36.

I. Reasons for being kind to animals:

1. Because animals are sentient creatures. They feel pain. They are rendered unhappy even by harsh words.

2. Because it is the worst form of cowardice and injustice to illtreat creatures who can make no complaint nor ask for redress.

3. Because every act of cruelty, injustice, and cowardice deteriorates and degenerates the character of the perpetrator. Such debasement leads to crime; cruelty is a constituent part of all the worst crimes.

II. The need of humane work:

1. To prevent cruelty and torture. Animals are often cruelly beaten. Horses are often overworked, overloaded, and driven when sick, sore, lame, etc. Wild animals are tortured by cruel methods of trapping.

2. To prevent neglect. Thousands of horses, cattle and smaller animals die annually from lack of feed, water and shelter. Many are turned out and abandoned to their fate.

3. To end suffering involved in shipment and slaughter of food animals. Animals suffer enroute from lack of feed, water and rest, and from overcrowding.

III. The Christian's duty:

1. To admonish the guilty and, if necessary, report them to the proper authorities. "Open thy mouth for the dumb." (Prov. 31:8). Humane work is everybody's business.

2. To teach children the principles of kindness. This subject should be taught in both day schools and Sunday Schools. Children taught kindness and justice to animals will learn to be kind and just to their playmates, and when grown up will practice these principles toward their fellowmen. Taught the world over, it will end wars.

3. To practice kindness in the home. Importance of a good example. Our Christian profession is worth little unless it includes kindness and justice to all the creatures of God.

CRITICISING COUNTRY PREACHERS

Martha Benson Bruere and Robert W. Bruere in an article in The Outlook, Nov. 16, "The Country Pew vs. the Country Pulpit," flay the country preacher. What Martha doesn't observe Robert does. That after 20 years service of an Iowa preacher and his wife, that she had only a calico dress to wear to high school graduating exercises Martha considers a living proof of the social and financial ascendency which the rural revolution has put into the hands of the pew. Referring to former days they say:

"Was not the minister above all the community in education? Did he not wear the best clothes and command the surest money income? He was the unquestioned head of the community—the very real pastor of his flock.

"But that day is past. The country people have taken the long, hard step from the right of private judgment to the habit of private judgment. Where the pulpit could once ostracize the pew, the pew can now starve the pulpit, and the country minister who has not conformed to the change is usually neither well educated nor well housed nor well dressed; his salary has dwindled to an uncertain pittance, and his social standing has gone."

Are the Brains in the Pews?

"Intellectually, the estate of the minister has fallen. The culture of the pew has risen out of all proportion to the training of the pulpit."

Here are instances given by the Brureres: Arkansas: "An intelligent layman said that his pastor could not read anything but the Bible, and could not read writing at all." This punctures itself.

> Of a county in western Tennessee with one hundred and seventy-three churches, not one of which is willing to pay for preaching every Sunday: "Only seven out of forty-three ministers reporting have had any seminary training."
>
> Of three counties in northern Missouri having one hundred and eighty churches: "But two ministers reside in the county; one of these is a superannuated preacher who is almost illiterate. . . . The average minister's library will not exceed one hundred and thirty volumes, seventy-five per cent of which are on theology of an ancient cast. Less than a dozen ministers have any works on agriculture, and, as a rule, the only works on social and economic questions are the text-books of school days."
>
> We went over this section of northern Missouri with considerable care; we found a rural school of the most modern type, prize stock farms, a crowded normal school, and, in general, an intelligent and extremely alert citizenship. Is it any wonder that with a ministry so ignorant and ill trained as that portrayed in the official record quoted in the last paragraph only twenty-six per cent of the churches are growing, while the remainder are dying or dead?

Only Sixteen Per Cent Are Seminary Men

> In southeastern Ohio, in counties where only twenty-five per cent of the churches are growing, "one-third of the ministers have nothing more than an elementary education, over one-half have not gone beyond the high school, while only sixteen per cent have had both a college and a seminary training."
>
> "Of the ministers having work in three counties of Indiana, seventy-two per cent do not have a college and seminary training, fifty-seven per cent do not have a college education, thirty-seven per cent have not even been to high school. They have an average of two hundred books, and, as a rule, take no papers or magazines except the local newspapers and their church publications. The only equipment required by most of the denominations of their candidates is personal religious experience. . . . The well-equipped ministers earn more than they are receiving; but it is just as clear that the Church could well afford to pay others not to preach."

The great lament of the Bruere's is lack of seminary training, and then they give the following instance:

> After a sermon by a graduate who had successfully completed a course in a great theological school—a good sermon of its kind—two young farmers talked together at the church door. "He's a good talker," said one
>
> "A good talker, yes; but where in caution does it get you?"

Obviously it got them nowhere at all.

They give two-thirds of a column to the objections of a layman and his wife who "had been to about all the churches within traveling distance, and none of them seem able to do anything for us," and here were their reasons:

> "The Baptist preacher talked about the communion and we weren't much interested in that.
>
> "Presbyterian brother at Dawton talked on home missions, interesting but not inspiring. (How much did they give?)
>
> "Christian pastor told about Bible interpretation and I could have beat him at it any day.
>
> "The Methodists had a good exciting sermon, only somhow it didn't lift you up as it was meant too.
>
> "That's about all the churches we can get to here with the automobile—and we don't seem to get out anything in any of them."

And the Brueres and the Outlook use this as an argument to prove that the country preacher is ignorant and uninteresting.

This man who is expert in Bible interpretation might well study the picture Paul painted of wayward creatures of impulse, who are always curious to learn and never able to attain the knowledge of the truth.

This is the conclusion of the Brureres:

> The country people no longer take religion to be inevitable, nor the utterances of the clergy on trust, nor consider the support of the church as obligatory. They do a lot more questioning than they used to, and they believe only by conscious effort. The new emancipation of the race means a rejection of authority, religious as well as political, **except that which comes through service.**
>
> There are two possible results of this emancipation as it affects the church.
>
> Either the church will be transformed into a democratically ruled club with a president instead of a pastor, or the pulpit, through a high type of service that the pew cannot refuse, will train itself for the leadership that is so much needed. The time has come when the pulpit must make good to the pew.

But, when it comes to criticizing preachers, we know of a preacher that seemed to have combined all the faults of the men mentioned, and then some, and his lack of seminary training was woeful, but the people heard him gladly, just as they are hearing the large percentage of country preachers, the Bruere's Outlook article to the contrary.

Here are some of his glaring faults:

A whole town came together and asked this preacher to move out of their district.

Some men of good reputation said of him: "The man is talking blasphemy."

Some prominent church members caught this preacher eating with sinners.

A considerable crowd of educated men declared that he had a devil and another company of church members said he was "Prince of devils."

He acknowledged himself that part of his business was to stir up trouble.

One of his closest friends questioned whether he was ordained.

Some church members caught him with a bunch of Sabbath breakers and he defended them.

Some of his family thought he was beside himself and wanted to take him home and care for him.

A crowd of people from his town wanted to know where he got his education. They knew he had lived in that little town all his life and had nothing more than grade schools and had never been to the university of their denomination, and they tried to throw him over the cliff as an impostor, uneducated and unordained, and yet having the nerve to preach.

The Brueres tell of a preacher losing his job because of condemning the largest giver in the church.

This preacher lost his life, but before they put him on the cross he told them a few things: "You criticisers, blind guides that you are filtering away the gnat and swallowing the camel. You clean the outside of the cup. First clear the inside of the cup."

Methods of Church Work

E. A. KING, Editor

The 16th day of April will be Easter Sunday, and the 9th is Palm Sunday. While it is probably true that most of our readers have already planned their programs for these two great religious events we can well imagine circumstances that would prevent adequate preparation. There is yet time to plan for a great program.

Much emphasis is being placed upon the importance of Holy Week and Easter this year. Perhaps there has never been a time when such mighty efforts have been put forth as now. There is a conviction on the part of church leaders that the church is coming into its own, and that very soon. If the pastors and local church leaders will only co-operate and do their best to put the plans into operation results are bound to follow.

In Luke 5:4 Jesus commanded the tired and discouraged fishermen to launch out into the deep and let down their nets for a draught. This was a command of leadership that found a faithful response from tired and discouraged men. Out of it came a boat load of fish. The world is full of need, there is enough spiritual power for all. It is hoped that we may be able to take Peter's point of view and say, "Nevertheless, at thy word" and then get busy.

There is one factor in the ministry that cannot be too often emphasized. That is just plain, old fashioned hard work. We do not believe that ministers as a rule are lazy, but no other profession has so many temptations to become lazy. A minister usually makes out his own day's schedule. Other men have the day's work mapped out for them. How much time is wasted!

We commend an article in "The Continent" for December 29, 1921, page 1527, entitled "From the Diary of a Modern Minister," by A. B. Rhinow. This shows how a minister's time is broken into by the petty details forced upon him by his congregation. But we are thinking of a different thing. The minister may, if he chooses, devote many hours to thinking out, and thinking through, plans for his church. When he has the details all clear in his own mind and is master of the situation then he can call in his lieutenants and lay the plan of campaign before them with conviction and persuasive power.

We wish to take this opportunity to thank our correspondents for their hearty and appreciative letters. We have had several requests for lists of books with comments. We shall continue this policy from month to month. What we need most of all is printed asmples of calendars, church papers, advertising cards, sermon topics, and accounts of financial campaigns. Tell us what kind of a pipe organ you have, where and how you got it, and how you like it. What are you doing with moving pictures? Tell us the names and distributors of some especially good films. Also let us know of some extra good lantern slides. **Put us on your mailing list** and send along samples of the matter you send out to your own people. Send everything to Rev. Elisha A. King, 1618 Drexel Avenue, Miami Beach, Florida.

CIRCULATE THIS REFLECTION NOW!

Rebuilding Men—A Lenten Reflection

In our business life we are learning to eliminate waste and utilize by-products. We rebuild typewriters, motor cars and all sorts of machinery. Why not rebuild men?

We rebuild physically often by fasting, which is one of the provisions of Lent. Self-indulgence, gratifying the senses without brakes, social dissipations, develop spiritual toxins which must be eliminated before we are healthy again.

Lent is the time to attend to Spiritual Sanitation. Are we not going at too rapid a pace? We have little leisure for the wholesome pleasures, to cultivate friends, and the simple life. Lent is our chance for meditation, self-questioning, the quiet hour of devotion, prayer and worship—to rebuild the real man in each of us.—C. L. Kloss.

LEADING UP TO EASTER

The following announcement is taken from the folder of special services at Derby, Conn. It shows how one pastor combines the stereopticon with his church program:

Value of Stereopticon Illustrations

Churches are appreciating the importance of pictures to express spiritual truth. The scenes and places and persons can be brought directly before the eye, while brief terse descriptions show the world conquering movement to which we belong.

The Old Church Welcomes You

For over two hundred and fifty years this Church has been welcoming newcomers. It was never more friendly than today. To come once is to come back again. Why not make this your Church home? At Easter time we shall welcome into fellowship a goodly number, "Come with us and we will do THEE good."

Program

1. Luther the Reformer or Protestantism in Europe.
2. "The Problem of Evil," Story of Job. Abraham Lincoln—Booker T. Washington Up from Slavery.
3. "The Value of Experience." "Elijah and His Struggles for True Religion."
4. "Story of Moses." "George Washington and the Fight for Liberty."
5. Special series of 7 sermons on "Fundamentals. (1) Prayer. "David the Shepherd King and His Love for Jonathan." (2) "Jesus Christ"—

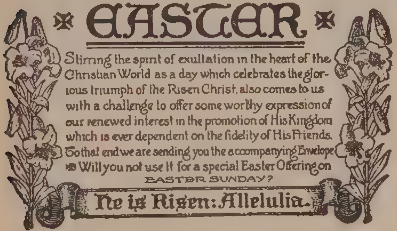
"Pathfinders and Nation Builders.' (3) The Bible—"Ben Hur," the story by General Wallace. (4) The Church —"David Livingstone or 4,000 Miles Thro Darkest Africa.' (5) The Kingdom," John Bunyan's "Pilgrim's Progress. (6) God.—Dante's "Purgatory and Paradise." (7) "The Master's Victory"—Life of Christ in Picture and song. Each night during Holy Week special preaching services. Holy Communion Good Friday. Easter—"The Empty Tomb.' Sacred Concert at night.

DO NOT FORGET THE EASTER OFFERING

This beautiful Easter offering envelope may be secured of Goodenough & Woglom, 14 Vesey St., New York City. There is time enough to send for them and gather in a generous offering. They will pay for themselves a hundred times over:

EASTER OFFERINGS
MARK A BUNNY HEAD AS AN EASTER OFFERING ¢ EACH
The Bearer

The following card goes with the envelope:



EASTER

Stirring the spirit of exultation in the heart of the Christian World as a day which celebrates the glorious triumph of the Risen Christ, also comes to us with a challenge to offer some worthy expression of our renewed interest in the promotion of His Kingdom which is ever dependent on the fidelity of His Friends. To that end we are sending you the accompanying Envelope. Will you not use it for a special Easter Offering on EASTER SUNDAY?

He is Risen: Allelulia.

AN APPEAL FOR NUMBERS

Rev. C. P. MacLaughlin, D. D., pastor of the First Evangelical Lutheran Church, Pittsburgh, Pa., issued an attractive Lenten folder last year. One paragraph strikes our fancy. It is a reasonable, though humble appeal for larger audiences. Here it is:

"Is the question asked, why does the pastor keep calling attention to the services, urging not only the atendance of the members, but insisting on their inviting others? A good question. Church services mean a pastor and a congregation. The pastor and all the other provisions are at your disposal. The appointments of our Church are all that can be desired. We do lack the numbers. You ask ARE numbers the chief consideration? By no manner of means. But when this church was built numbers were considered. We have the space for a much larger number than we are accustomed to have."

Some of the Cruel Treatment Christ Suffered
Monday, "Arrested."
Tuesday, "Under Trial."
Wednesday, "Scourged."
Thursday, "Mocked.'
Good Friday, 10:45 a. m., "Behold the Man."
Good Friday, 8:00 p. m., "On the Cross."

A GOOD MISSIONARY ARGUMENT

If you are to raise your benevolences at the Easter season we suggest the following argument taken from the Easter calendar of the Methodist Church, Oakland, Neb.:

"In 596 A. D. Gregory the Great commissioned St. Augustine and forty other monks to go to a remote island (Britain) and preach the religion of the crucified Jesus to its benighted pagan population. Hearing such dreadful accounts of the savage manners of the Anglo-Saxons, they were afraid to proceed, but were exhorted by Gregory to persevere. Reaching Britain, their reception was much better than anticipated, their work met with great success and Christianity became established.

"Suppose that Christianity had gone East instead of West? Perhaps today instead of beautiful churches, public schools, and many other advantages of a Christian civilization, we would be worshippers of Odin and Thor, and the Hindus or the Chinese might have been sending Christian missionaries to us, to open our eyes and lead us to the true God. Think of how much we owe to the gospel of Jesus Christ. What are we doing to send the light to those who are in darkness?

"The hungry millions wait
The coming of the light
That maketh all things new.
Christ also waits,
But men are slow and late;
Have we done all we could?
Have I? Have you?"

MAKE YOUR OWN EASTER FOLDER

By the use of the mimeograph, Perry pictures, paste-pot and water colors you can prepare a most attractive folder including your Holy Week program as well as your Easter service. Buy cover paper at the stationers and go to work. Mix some brains with the above ingredients and the thing is done and the people appreciate it.

SIX LENTEN SERMONS ON THE NEW FOUND SAYINGS OF JESUS

Rev. Wm. Worthington, Spokane, Wash.

Let Him Who Seeks Cease Not Until He Finds. (Matt 7:7.)

Strive to Know Yourselves and Ye Shall be Aware that Ye are the Sons of the Almighty Father. (Luke 17:21.)

Thou Hearest With One Ear but the Other Thou hast Closed. (Matt. 13:15.)

My Soul Grieveth Over the Sons of Men Because They are Blind in Their Heart and See Not. (Matt. 13: 10-23.)

Raise the Stone, and there Thou Shalt Find Me; Cleave the Wood and There am I. (Matt. 18:20.)

Except ye Fast to the World ye Shall in no Wise See the Kingdom of God. (Matt. 6:17.)

SELF-DENIAL WEEK

A small church in the South observed Holy Week as Self Denial Week, providing each member with an envelope. The exhortation sent out reads as follows:

"Deny yourself this week some distinct pleasure and put the price of that pleasure in the envelope and bring it next Sunday.

"The more we deny self the more we become like our Lord. This is the test of discipleship. Jesus said: 'If any man will come after me, let him deny himself.'"

The returns last year were $35.00. The smallest church in the country can observe this kind of a week as well as the richest.

COTTAGE MEETINGS NEAR EASTER

We have before us a large card from the First Baptist Church, Troy, N. Y., giving a long list of homes where cottage meetings were held, dates, leaders and subjects. The idea is a fine one. The topics were the same at each meeting during the month. They were, "How to Pray," "Winning Souls for Christ," "Serving Christ by Serving Others," "Spreading the Gospel," "How to Make Our Church a Blessing."

At the bottom of the card are these words:

All friends living in the vicinity of the homes where meetings are to be held are cordially invited to be present.

Let us all unite to make these services a source of inspiration and spiritual profit.

The pastor is Rev. Thomas H. Sprague. D. D.

UNIQUE NAME FOR PASTOR'S CLASS

Dr. W. E. Barton, Chicago, uses a rather attractive name for his preparation classes during Lent. The following item is taken from his calendar:

First Aid for Young Christians

The annual classes for boys and girls will be organized on Sunday afternoon, March 5, under the leadership of Dr. Barton and Miss MacTaggart, with a group of assistant teachers.

The sixth, seventh and eighth grades will meet at four o'clock in the church parlor.

High school boys and girls will meet at 4:45 sharp in Dr. Barton's study.

While it is hoped that most of the boys and girls in these classes will unite with the church at the spring communion, membership in the classes is not restricted to those who expect to become church members at this time.

NIGHT SCENES OF THE BIBLE

E. B. Allen

A Night by the Red Sea; or the Call Forward.

A Night at Bethel; or the Vision of Strength.

A Night at Babylon; or Weighed in the Balances.

A Night at Jerusalem; or a Great Question.

A Night in a Palace; or a Tempted Disciple.

A Night in Gethsemane; or a Saviour's Agony.

"No Night There;" or Life's Eternal Day!

Peter! An Easter Episode in Pageant form and costume by 15 participants.

WIN ONE CAMPAIGN

Rev. Alfred H. Backus, pastor of Grace Methodist Church, Richmond, Ind., has sent us a copy of his campaign letter and a sample of the "Loyalty Bond" used. On either side at the top of the letter-head are the exhortations, "Win Somebody During January," and "Earn a Loyalty Bond.' The letter is so direct and compelling that we quote from it. The plan was used for January but can be used in April leading up to Easter just as well. In part Mr. Backus wrote:

"This letter contains an Announcement and a Request. May I ask you to read it at once. If you wait till tomorrow it may be too late. It is important.

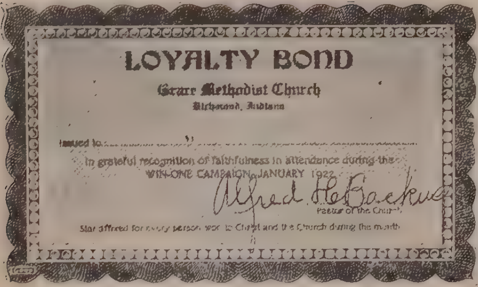
An Announcement

"January, 1922, has been set apart for our win one campaign. The pastor will preach every night during the month. Prof. Garton will have charge of the music, and the entire membership of the church will act as evangelists. Every member will be requested to attend at least twenty-five out of thirty-one nights, and you will receive a Loyalty Bond for so, doing. To this beautifully embossed Bond will be affixed a star for every person won to Christ and Church Membership during the month. The success of the entire enterprise will depend upon the way in which the individual member treats the Campaign. Eight hundred members can surely win one hundred in a month if we set aside everything else and go at it with determination. Begin to plan your personal affairs now so that you can keep the first month of the new year sacred for soul winning.

A Request

"The first thing necessary in our campaign is a list of all persons who might be induced to unite with Grace Church. We should have five hundred prospects with their names and addresses in hand before we begin the campaign. To this end I am enclosing a blank and ask you to kindly place upon it the names of neighbors, friends or other persons whom you believe might be secured for members. Bring the list with you tomorrow morning and place it on the collection plate so I can have it Monday morning without fail. Co-operation in this matter is absolutely necessary if our plan succeeds. Begin the Loyalty Campaign by being loyal to this request."

As a result of this effort one hundred new members joined the church. The "Loyalty Bond" is as follows:



LOYALTY BOND

Grace Methodist Church
Richmond, Indiana

Issued to..

In grateful recognition of faithfulness in attendance during the
WIN-ONE CAMPAIGN, JANUARY 1922

Alfred H. Backus
Pastor of the Church

Star affixed for every person won to Christ and the Church during the month

In The Expositor for December, 1921, page 309, is another story of the use of loyalty bonds. The idea seems to be taking in many parts of the country.

FOUR QUESTIONS OF HOLY WEEK

A. D. 30 and A. D. 1922

Answered by Rev. W. E. Barton, D. D., Oak Park, Ill.

Monday—"Why Did Not Jesus Fight?" Especially since he began the week violently, and told his disciples to buy swords?

Tuesday—"Why Did Judas Betray His Lord?" Can we get behind the act to the motive, and can we discover that motive still at work in the world?

Wednesday—"Why Did a Patriotic and Religious Nation Crucify the Leader for Whom It Had Been Looking?"

Thursday—"Why Has Christianity Always Been Divided? Is It Always to Be So?" This address to be followed by the Lord's Supper.

A GOOD SERVICE BY A GOOD CHURCH

In the town of Welsh, La., there is a Methodist church that cared enough about the men and boys of the community to provide a reading room for them. The following item is taken from the calendar:

Reading Room for Men and Boys

We are glad to announce that we have opened up a Reading Room over the Bank building where all the men and boys of the town and community are asked to come and spend a portion of their spare time reading papers, magazines and good books. A welcome to all men and boys. Every day, 9:00 to 11:30 and 4:00 to 5:30. Watch for other announcements.

USE PREPARED PUBLICITY

The department of publicity of the Presbyterian church (156 Fifth Ave., New York) is doing a splendid service for churches by preparting suitable cuts for calendars and newspapers. We have recently secured one for use in financial campaign. During the past year 385 churches took advantage of the plan in their every member canvass. News items are also sent to churches for use in calendars or papers. Presbyterian pastors may have such service free. Other denominations may have the service as subscriberts for $5.00 a year. Address your inquiries to Herbert H. Smith.

A REMARKABLE HYMN BOOK

A copy of "Hymns of the Centuries," edited by Benjamin Shepard, has just come to our desk. It is published by A. S. Barnes & Co., New York. It has 480 pages of hymns, and extra pages of responsive readings, chants, responses and prayers. It is so indexed that one can have the vast treasure of hymns and tunes, subjects and composers at his instant service. This book contains the great hymns of the church with many selections under each subject. "The Christian Life" covers 133 pages, and "The Kingdom of God" (including social service and brotherhood and missions) covers 104 pages. If you are considering the purchase of a new hymn book by all means send for a sample copy of this.

MINISTER RUNS MOVIE THEATRE

Rev. J. Ord Cresap, pastor of the Methodist Church of Scotia, Nebraska, is doing a great service for his community through the use of moving pictures. In a calendar printed by his church we find the following announcements:

"I have acquired control of the motion picture theatre for an indefinite period, and will run a good, clean line of pictures. I am still convinced that motion pictures of the right kind are a powerful agency for good. They furnish clean entertainment and are of inspirational and educational value.

"I have familiarized myself with the film industry of the country and find that it costs a little more to get good films than it does objectionable stuff. I desire to run nothing but the best, and for this reason I am compelled to charge 25 cents admission. This is a reasonable price for a good show.

"Children's admission—age 6 to 13—will be 15 cents. I have, however, arranged to sell adult tickets for $1.00, which will be good for five admissions. See me if you want one of these tickets. Beginning Wednesday evening, January 18th, I will run a show every Wednesday evening as well as Saturday. I solicit the co-operation of all in making this enterprise all that it should be for the community."

WIRELESS MESSENGER SERVICE FOR CHURCHES

A unique square of paper is on our desk. The printing reads, "Three B Boys' Sunday School Messenger Service. This message delivered by Master...
to Name...... ....Address.........................."

Unfolding it we find a printed note ready to be signed by the messenger if there is no one at home. This is to be folded so as to show on the outside when left at the house. When we turn to the inside of the sheet we find a complete explanation of the messenger system, blanks for filling in containing letters to absentees, to those who are ill, etc., with another blank to be filled in by the recipient and detached and returned to the sender. There is a place for a report of the messenger.

This is one of the best plans we ever saw for keeping track of absentees. The Messenger Service (of boys) is for the purpose of delivering:

Absentee Messages.
Birthday Remembrances.
Cradle Roll Cards.
Flowers for the Sick.
Home Department Library Books.
Papers to Shut-Ins.
Special Announcements.

Send to Duplex Envelope Co., Richmond, Va., for sample.

HOW WEST HAVEN GOT 280 TO JOIN IN ONE DAY

Think of what it would mean to have 280 new members join your church Easter Sunday! No one would ask you, "What is the matter with the Church?" in a critical sense! They might inquire in order to learn how to reproduce the same kind of experience in their own churches. Anyhow, the West Haven, Connecticut, Congregational Church actually received 280 new members on New Year's day, 1922. It was not only a grand occasion, but a stimulating one, almost equal in spiritual power to Pentecost. How did the pastor, Rev. W. P. Johnston, bring such a thing to pass?

The town of West Haven has a population of 18,000 with four Protestant churches. There are many children. In 1891 a parish house was built and through this agency a neighborhood friendliness grew up. In 1916 a new parish house was built with four stories of modern equipment. This includes a gymnasium. The building is open every day in the week. There is a men's club of 350 members.

Herbert K. Job tells a most interesting story in "The Congregationalist," of the work of Mr. Johnston, the new pastor, who "inherited" all this fine equipment. Here is where the interesting part of the story really begins.

"The new pastor," says Mr. Job, "announced that he and Mrs. Johnston would unite with the church on January 1 and asked if 100 people would serve as a committee, each to try to secure one new member, to bring in 100 with him when he joined.

"A room-full of church members met with him about the middle of November and application cards were distributed. Only Applications signed by candidates were to be considered and it was impressed upon all that only members who were really in earnest were desired. Every Tuesday the committee was to meet, and each member report. A card index was to be maintained, and a real "drive" carried on.

"History was repeated that 'the people had a mind to work.' At the next meeting, one week later, 56 signed cards were handed in! It was then decided to aim for 19 more the next week, to make it 75, and then, successively each remaining week, 85, 95 and 100. Tuesday soon came again, and with it another enthusiastic gathering. The clerk received the new cards handed in, and announced the result: 14, making just the even 100.

"It was decided to keep on and try for 150 new members for the first of January. Our faith was all too small! Next week we had 144, the week following 204 and thence by rapid stages to 280, the lists closing on Christmas Day. So many more candidates are in sight that the campaign has been slated to last till Easter, with continued weekly meetings for all who will volunteer to help. All now feel that 280 is but the beginning. With the population about us, we may have just scratched the surface.

"To whom is the credit due? Decidedly not all to any one man. As already described, foundations have been in the making for many years. Previous pastors who have sown and builded have a real share in the harvest. It is true that outsiders will not flock to a church without something to draw them. The present pastor is strong, both in organizing and in preaching. He presents the great vital themes of religion in an impressive and interesting way, and people know when they come to church that they will hear something well worth while, carefully prepared. Further, he is a hard worker, and people respect him as being 'on the job.' The building equipment and the way it is managed is also a great drawing factor. A thoughtful professional man who has just united with the church told the pastor that his children had received such untold good from the organization that he felt it would be narrow and selfish of him not to identify himself with it and give it his full personal support. But there is still a third great factor, a membership possessed of the trinity of qualifications—cordial, willing to work, and well organized."

MEMORIAL CHURCH BULLETINS

Rev. J. R. Morgan, pastor of the Federated Church, Fergus Falls, Minn., is printing some very fine church calendars as "Memorials." Here is the plan explained in a recent calendar:

"Most of the friends are aware that we publish our church bulletins as memorials. In this way we not only distribute the burden of expense but create a large interest in the bulletin and make it a feature of value. Anyone who would like to honor the memory of a friend may do so by paying for the bulletin and dedicating it to that friend. Some perhaps would like to observe their marriage anniversary; a birthday; the date of joining the church, or any other outstanding event in life. A large number have already responded and it is hoped that many more will speak to Mr. Morgan about the date of their memorial to a friend."

On the front of each calendar is printed the dedication announcement and the name of the person in whose memory the money was given.

PREACHING WITH FILMS

"The Pacific" carries the following story that ought to be of great interest to every minister who has used films for the evening service:

The pastor, Rev. F. J. Van Horn, D. D., gave an address on Sunday evening upon "The world to which Jesus came"; using the five reel film entitled "Julius Caesar." The film is educational, and not religious, but its lesson was tremendously religious as used by Dr. Van Horn. The church was crowded and many hundreds were unable to get in. The scenes taken were trustworthy pictures of the times before Christ. It is a great story and employs hundreds of actors. On the following Sunday Dr. Van Horn used the educational film, "The Fall of Pompeii."

A GOOD BOOK FOR MOVIE MEN

"Motion Picture Operation" by Horstmann & Tousley is published by Frederick J. Drake & Co., Chicago. We bought our copy of The Queen Feature Service, Potter Bldg., Birmingham, Ala., for $2.00. It has 393 pages, index and is illustrated. It deals with electric currents, projections, motion pictures, the motion picture machine, the film, the operating room, and many other things one needs to know when he begins to operate a moving picture machine.

PROGRAM FOR MID-WEEK MEETING

The following appeal for a helpful mid-week meeting is made by Rev. Albert W. Palmer, D. D., of Honolulu. We take this from his church calendar.

A Six Weeks Fellowship of Worship, Meditation and Prayer

All who feel the need of deeper communion with God, of inward peace and spiritual renewal for meeting the tasks of life, and who would join together in a common intercession for themselves and for the world, are invited to come to a devotional hour each Wednesday evening at 7:30, between now and the first of June.

The usual order of the hour will be:

Piano Prelude.
The call to Worship.
A memory hymn, unannounced.
Reading of some great prayer.
A period of silent or spoken intercession.
A hymn suggested by anyone.
A brief talk on a devotional topic.
A period for comment, meditation or prayer.
A unison Scripture reading.
Memory hymn and benediction.

Topics to be taken up include "Our Friends," "Young People of the Church," "Unconscious Influence," "Spiritual Growth," "Inter-racial Co-operation," "What the Sacraments Mean."

The Memory hymns will be "Love Divine," "Just as I Am," "Dear Lord and Father," "Sweet Hour of Prayer," "My Faith Looks Up to Thee," "How Firm a Foundation," "Jesus, Lover of My Soul," "In the Cross of Christ," "Break Thou the Bread of Life," "Sun of My Soul," "He Leadeth Me," "Joy to the World." Commit at least two verses of each hymn to memory.

LECTURES AND LECTURE SERMONS

Moving pictures will never wholly take the place of lantern slides of high quality. There is, however, a popular feeling that slides are slow and pokey. This feeling is due largely to the misuse of slides, the advertising of poor ones for good ones, and also on account of poor lecture preparation and careless operating. It is important that every detail be carefully watched.

We are using our lantern in a rather unique way. The screen is stretched in the archway just back of the pulpit. The lantern is set on a tripod back of the screen. The lens is a wide angle lens. The congregation sees only the pictures. The machinery is entirely hidden. People are rather mystified when they see no lantern! We use a small number of slides, thirty-five or so. One or two hymns on the screen are enough. The whole service is an hour or a little over.

In regard to the lectures one can only report experience and give advice. Most of the first class rented sets of slides include a lecture. These vary greatly, many of them being only paragraph descriptions of slides by number. This is the best method, unless one has a really first class lecture manuscript. If possible the lecture should always be given without notes. Stand up before the audience and give your lecture direct. It makes a better impression and gives an elevated tone to the whole program. If this cannot be done a small reading lamp may be used and the lecture read, or notes used. Many very good lectures are given this way. It is possible to win large and appreciative audiences this way and lead on to something better. One can educate and evangelize this way. Our missionary societies have many beautiful colored sets of slides now that you can get for nothing.

For several years we used the Underwood lecture sets to great advantage. These slides are among the most beautiful ever made and they cover the whole field of religion and patriotism. The pictures of Palestine and Egypt are very fine and around these beautiful scenes the Bible stories are told wonderfully well in typewritten lectures. The Keystone View Company, Meadville, Pa., has taken over these lectures and you can now rent them there. By all means send for their little booklet of "Lectures and Lecture Sermons."

The Underwood Company, 417 Fifth Ave., N. Y., is rendering another great service to the churches in the development of the Touriscope and Touriscope films. They have invented an attachment that fits the standard stereopticon by which lantern slide films are used. This new method reduces the cost of transportation materially because the film for a whole lecture can be sent through the mail for a few cents. We advise our readers to send for their catalogue of Touriscope films.

There are numerous other sources from which to secure slides and lectures. They are frequently advertised in this magazine and we often mention them in this department. It would be worth your while to inquire of the following:

Edward H. Kemp, 833 Market St., San Francisco.
Victor Animatograph Co., Davenport, Iowa.
The New Idea Service System, Vinton, Iowa.
Pacific Stereopticon Co., Los Angeles, Calif.
Standard Slide Corporation, New York City.
Your Missionary Board.
McIntosh Stereopticon Co., 30 Randolph St., Chicago.

You would find it greatly to your advantage to write to Queen Feature Service Co., Inc., Potter Bldg., Birmingham, Ala., for a "Temporary Price List," nad also ask for information about slides.

CALENDAR SQUIBS

Do you give what the government exempts of your income for religious purposes?

* * *

Missionaries give their lives and all; in contrast my tenth looks mighty small.

THE LITTLE GIFTS

Plymouth Church is supported by voluntary gifts. There are no assessments and pews are free. One cent a day means $3.65 a year. Five cents a day means $18.25 a year. Ten cents a day totals $36.50 for the year. If the church could have the pennies and nickles wasted for trifling nothings, her treasury would be full and running over.

Don't be afraid to pledge the small amount. Teach the children to save for the Lord's work from their spending money. Get a box of envelopes for each child, and begin the discipline of self-denial.

Whatever our income, whether large or small, each of us can give with conscience, regularity, cheerfulness and prayer.

The small gifts, multiplied, make a generous total. Each can lend a hand, Lift Now! Pledge something!—Rev. Chas. L. Kloss, D. D.

"Though Christ a thousand times in Bethlehem be born,
And not within thyself, thy soul will be forlorn.
The cross on Golgotha thou lookest to in vain,
Unless within thyself it be set up again."

USE ILLUSTRATED HYMNS

We are finding the use of illustrated hymns a great source of delight. They interest the people and bring them to church on Sunday evenings.

1. We have a set of 16 slides illustrating "America" purchased from Underwood & Underwood several years ago. Each slide has a beautiful scenic with two lines of the hymn on each slide. They are so beautiful that audiences are thrilled as they sing. The Keystone View Co., Inc., Meadville, Pa., has purchased the Underwood slide department and now offers "America" for rental at $1.00. The set can be purchased at regular retail prices and such a set of slides in the pastor's possession would be a paying investment.

2. Another illustrated hymn is "Onward, Christian Soldiers" in 13 colored slides. The style of the illustration however is entirely different from "America." This is for sale by the Standard Slide Corporation, 209-213 West 48th St., New York City. The price is $4.75. This same company issues a printed folder of hymn slides and sets in glass and unbreakable mica. The latter are only 15c each. The subjects have a wide range. We advise all of our readers who use the stereopticon to send for this catalogue. You will find other illustrated hymns listed at reasonable prices.

3. The newest thing in illustrated hymns is the moving picture film. These are produced by "The Sacred Films Productions" and distributed through The New Era Films, Inc., 804 So. Wabash Ave., Chicago. This company has an office in St. Louis but serves customers from its Chicago office. The new moving picture hymn is described as follows:

"The continuity of the songs runs something like this: Beautiful art work introducing the song, followed by an invitation to the audience to join in the singing. Then the first verse is flashed on the screen followed by the chorus. Then comes the second, third and if a fourth, the fourth verse followed in each instance by the chorus.

The hymns are made realistic by the use of live subjects. For example:

"In Dare to be a Daniel live lions are shown running around in the lion's den and still pictures of Daniel are portrayed. In The Ninety and Nine there is a live shepherd with a live flock of sheep portrayed.

"The Ninety and Nine when rendered in solo form or by a quartette is most impressive. The films have been timed to the regular music of each song and it is a very easy matter for the piano or organist accompanist and the operator of the machine to work in harmony so that the music and the words on the screen will correspond. Both the accompanist and the operator can be instructed to hurry or slow up in case one or the other should get ahead or behind."

These rent for $2.00 each. They are about 300 or 400 feet in length depending upon the number of verses contained in each song.

PRINTED FOLDERS FROM WOOLVERTON

We have just come across a most attractive folder from the Woolverton Press (Cedar Falls, Iowa). He calls them "Novelty Folders." The first page has an illustration on it of a man opening a door. Above are the words, "Look Inside." There are fifteen different styles and cuts. Just the thing to use for your announcements of sermons and special meetings. The price marked on the sample is 75c for the first hundred, 25c extra for each additional hundred. This includes printing on the inside up to 75 words. Write for samples.

BRIGHT THEMES FROM GILL'S BRAIN

We do not wonder that Rev. Harley H. Gill of Stockton, California, is flooded with inquiries from Expositor readers! Here are some sermon themes for Sunday evening that look interesting. (If you write to him again be sure to enclose sufficient postage to cover expense).

"Do We Create the God We Worship?"
"How May We Find God?"
"How Does Man Help God?"
"How Much Is a Man Worth?"
"How Is God Three in One?"
"How Was Jesus Both God and Man?"
"How Is Man Saved by the Death of Christ?"
"What May We Expect in the Future Life?"

BUILDING UP THE CHURCH ATTENDANCE

Rev. R. E. Badger, Nashua, N. H.

I am enclosing six copies of our Church Calendar. We get them from the printer on Friday evening and distribute them on Saturday to the various homes in our community. The idea of distributing them on Saturday is borrowed from the Rev. L. A. Huddleson, a United Brethren pastor whom I knew quite well in central Indiana a couple of years ago. The feature which is unique with us, so far as I am able to learn, is in addition to the Saturday distribution we use the third page for church propaganda. You will notice that it invariably contains "come-to-church" stuff.

When our church official board first began to consider seriously the use of printer's ink I wrote to George Batten Co., an advertising firm with offices in New York and Boston, asking for suggestions. They sent me a bunch of excellent material which one of their men had written for the First Parish Church of Dedham, Mass., with permission to adapt it in any manner I should see fit.

Our evening service ran, previous to the introduction of our plan, about sixty in attendance. It has been steadily growing until last evening for merely the ordinary preaching service there were by actual count 115 in the audience. The Sunday morning service which averages about a hundred, has undergone no marked change.

There is one point in addition. Every time the calendars are put out I give them the same prayer that I give the preparation of my sermons. Moreover the people are encouraged to look upon the advertising, and the larger attendance as but means to a spiritual end. They are encouraged to pray that the calendar may serve such spiritual ends.

As to the cost. We distribute 250 of these a week in a neighborhood that is strongly Roman Catholic, chiefly to the Protestant element. The cost is about $3.50 per wek.

BUSINESS TIPS

When you need a good duplicator that you can handle rapidly and with satisfaction try Durkin-Reeves & Co., 339 Fifth Ave., Pittsburgh, Pa. Order a No. 3 duplicator. Special price, $5.60.

* * *

If you wish to secure colored post-card reproductions of the William L. Taylor pictures send to Edward Gross Co., 826 Broadway, N. Y. You will find them unusually beautiful and in colors like the original.

* * *

Rev. O. L. McCleery of Kansas City, Mo., has gone into the printing business. Perhaps it would be better to say that Mr. McCleery is a printer who is serving a city mission as a "labor of love," and serving ministers and churches through his printing business. He is making some generous offers. Write him at 107 East 49th St.

* * *

For "cuts" to illustrate your printing, for beautiful cards to send to your friends when you write them letters, for sets of cards to help stimulate Bible reading, and all at reasonable rates, send to Goodenough & Woglom Co., 14 Vesey St., N. Y.

Remember that Woolverton (Cedar Falls, Iowa) is your assistant pastor. His great plant with all sorts of minister's helps is at your service. The best way is to send for a catalogue and then figure out what you want. We commend him to the smaller churches especially because he can furnish you as good material and as up-to-date as the larger churches in the big cities have.

WILL HAYS AND MOVING PICTURES

We have just had a delightful chat with Hon. Will Hays, recently Postmaster General, about his new work as the head of the new National Association of Motion Picture Producers and Distributors. He has been spending a few weeks' vacation at Miami Beach, Florida, and we were granted a very pleasant interview.

Our readers will all be pleased to know that Mr. Hays is entering upon this work of constructive censorship with serious purpose to attain and maintain the highest possible standard of production. He emphasizes the importance of developing to the highest possible degree the moral and educational value of the industry.

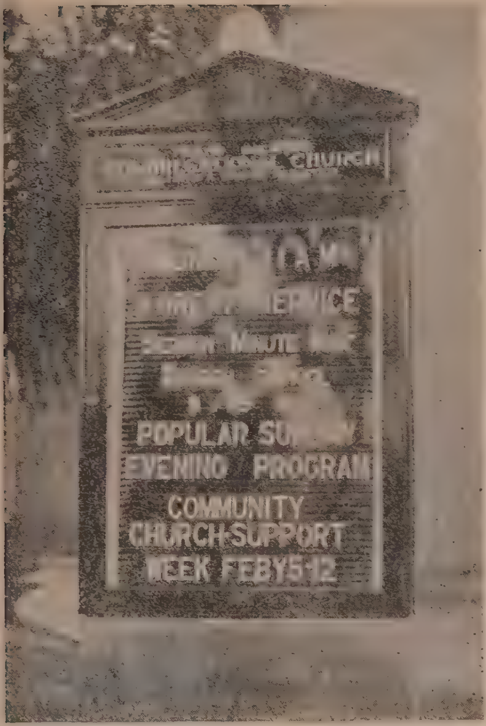
If you could talk with Mr. Hays a few moments on this subject you would be impressed with his earnestness in the matter. We told him about The Expositor and its efforts in behalf of education in religion and morals through the moving picture. He was delighted with the story and expressed the hope that all the churches of the country might engage in such a picture ministry. We can be sure that with Mr. Hays at the head of this new movement for better films the churches will benefit greatly.

PREACHING 700 MILES!

Rev. P. H. Barker of Point Breeze, Pa., recntly used the wireless telephone to reach a larger audience. "The Continent" tells us that three hundred letters were received in one week, thanking Dr. Barker and the church for the opportunity to hear the services of the preceding Sunday sent out by wireless telephone. The letters came from within a radius of 700 miles of Pittsburgh. One man who had asked the prayers of the church for his sick son came back with the statement, "We heard the prayers at his bedside." Encouraged by this experience the minister follows the plan occasionally. It is certainly a novel method of preaching.

SETTING BULLETIN BOARD "TYPE"

We have a beautiful "Rev. Kyle" bulletin board made by The H. E. Winters Specialty Co., of Davenport, Iowa. We have improved on it a little by putting an electric light on top of the frame. It illuminates the church entrance and spreads abroad a feeling of friendliness. Here is a picture of the board as it stands upon a solid cement foundation in front of the church near the sidewalk:



Our method of "setting the type" may be of interest to many of our readers.

We write out carefully what is to go on the board. Next we set up the whole sign in order on a table. When this is done we pick up each letter with the right hand, beginning with the last period or letter to be used and placing it in the left palm pile the whole assembly of letters on that hand. Then out to the board! You can take the letters off now, beginning at the top and place them on the frame in their proper order and get the whole thing done in fifteen minutes. Everybody thinks the bulletin board a great addition to the equipment of the church. It is the only one of its kind in this region.

PARAGRAPH METHODS

A "Hostess" in Every Pew

In Wichita, Kan., every pew in a centrally located church has its "official hostess," whose duty it is to see that every chance comer to her particular seat is welcomed. If her family is large enough to fill all the space, she is allotted the pew in front, the parceling out of seats being done at a ladies' week day meeting, the house having been charted in advance by the secretary. The plan also serves to scatter the church "standbys" who otherwise would naturally drift into friendly groups. The responsibility on each woman is limited but definite. In addition, the church has arranged with a nearby college of music to give an hour's free concert in the auditorium at noon every Wednesday to which everyone is invited. The guests, if pressed for time, are free to leave and enter between numbers. The church "hostesses" are there as often as convenient, taking this opportunity of meeting outsiders and acquainting them with each other .

Service Flag For New Members

The Presbyterian church at Sandusky, Ohio. Dr. C. E. Huffer, pastor, early in 1921, adopted a service flag, a white banner with gold border and a red cross in the center. For each new person uniting with the church during the year a blue star was placed on the banner.

Opens Legal Clinic to Aid Poor

Trinity Center in San Francisco has established a legal clinic conducted by one of the best lawyers of the city for the benefit of those people who cannot properly defend themselves in the courts because they cannot afford to pay for good legal talent. The clinic is open for an hour each Wednesday evening. During the short term of its existence a wide variety of cases has come before the lawyer in charge.

Missions in Movies

The motion picture drama of missions in China entitled "Miracle Money" recently was revised by the New Era Movement and the action strengthened. This film can be obtained for $3.00 from New Era headquarters in New York as well as from the district offices.

Stay At Home Week

Oklahoma is asked to observe a week known as the Stay-at-Home Week, in accordance with a plan sponsored by the Oklahoma Christian Endeavor Union. The idea was adopted in realization of the value of home life to young people and how little of it many of them are getting. Young men and women are asked to spend the week at home in order to become better acquainted with their families by playing games, reading and studying together. Pastors are requested to preach on "The Value of the Home," and a suggestive program is outlined for the entire week.

Library in a Church

A notable gift was recently made to the Congregational Church at South Peabody, Mass. It was a library of 1500 volumes given by Alfred Wyman, a leather worker with limited schooling, who out of his modest wages has indulged his passion for the best in literature. The library, which would do credit to a college professor, consists in about equal parts of standard fiction, history, travel and miscellany, in which poetry, art, science, manuals of literature are well represented.

Travelogues Interest Children

Young people of Clayton Presbyterian church are greatly interested in travelogue talks, given by the pastor, Rev. J. A. Brown, Saturday afternoons. They are based on his experiences in Australia, New Zealand, the South Sea islands and other places. Admission is by ticket, and these are distributed at the session of the Sunday School preceding the travelogues. Following the lecture Bible verses and hymns are thrown on the screen and memorized by the children.

EVERY MINISTER SHOULD KNOW

That 805,228 aliens were admitted into the United States during the past fiscal year, and of these 119,036 were Jews.

That the next conference of the World's Student Christian Federation will be held at Tsing Hua College, Peking, China, April 4-9, 1922.

That there is a "Ten Years' Selected International Missionary Bibliography," covering 42 pages, published in the International Review of Missions for January.

That reports from foreign mission fields show no falling off in religious interest or activity. The Methodist Episcopal Church increased its membership during 1920 by over 60,000 in its foreign field, with over 120 new churches, 566 new Sunday Schools, and an increase of over 46,000 scholars.

That April 2-8 is designated as Religious Book Week, when libraries will make exhibits of their most important religious book accessions, and booksellers will bring to the front their newest and best religious books. Religious papers for weeks in advance will devote special space to reviews of religious books.

That reports of General Feng, "the Stonewall Jackson of China," still continue to reveal phenomenal religious interest. There is said to be a continual revival in his army. Recently 966 soldiers were baptized in one day.

GOOD LITERATURE EXCHANGE TABLE

We would like to begin a mutual benefit service by exchanging papers, magazines, books, etc., here at the church. There does not seem to be any such community service in operation at Miami Beach. Mrs. L. W. Hargar has consented to assist in getting such a Literary Exchange Table started. It is all very simple. If you have papers, magazines, or books that you are willing to share with others bring them to the church, place them on the table or give them to Mrs. Harger. If you see anything on the table you wish to borrow take it, but leave your name and address (and the name of the article you take) with Mrs. Harger. There are great possibilities for good in the plan.—From Church Calendar, Miami Beach, Fla.

Easter Printing

Just tell us that you are interested and we will send you free samples. We print the single and duplex envelopes and all sorts of specialties for use in church work.

The Woolverton Printing Co.

Cedar Falls, Iowa

NOTES FOR MOVING PICTURE USERS

You can have the use of a great variety of moving pictures, different from many by getting in touch with the International Committee of Y. M. C. A., 347 Madison Ave., N. Y. Address the Motion Picture Bureau. The service is free, but you have to pay transportation and get on a circuit. The pictures are excellent.

* * *

Try the programs issued by The Pictorial Clubs of New York, Inc., Room 840 Aeolian Bldg., 33 West 42d St., New York City. These are excellent pictures. "As We Forgive," "Paul's Epistle to Philemon," etc. Write for catalogue and mention The Expositor.

* * *

If you wish to get into correspondence with all the worth while motion picture houses, write to The National Board of Review of Motion Pictures, 70 Fifth Ave., New York, and ask them to submit your name to the distributing companies.

* * *

You will find '"The Screen" a monthly journal of motion pictures for business, school and church very useful. Address them at 114 West 44th St., N. Y.

* * *

"The Moving Picture Age," Chicago, issues a booklet entitled "1001 Films." It is one of the most valuable reference books we know anything about. There are many pages of distributors and their addresses. You subscribe for the magazine and get the book. It contains a page of slide makers, and a list of State Universities supplying films.

* * *

"Showing Movies for Profit in School and Church" by Lyne S. Metcalf (editor, Reel and Slide Magazine) is a good book to have. Published by Class Publications, Inc., 418 South Market St., Chicago, Ill.

PIPE ORGANS

We are contemplating the purchase of a pipe organ. Those who have had recent experience in buying organs will confer a great favor if they will write to Mr. King about it. We desire information as to make, price, quality and satisfaction. Address the editor at Miami Beach, Florida.

(Continued from page 841)

use for this purpose, should by all means be kept at the temperature of the outside air, with windows well opened the year around, but with enough bed clothes to avoid chilling. Study these safeguards—act on them—pass the word along—and help to prevent another dreadful epidemic of the deadly "flu."

A heating company adds the following: Air requirements for fan should be calculated on the basis of number of occupants, supplying 25 cubic feet of fresh air per minute per seating occupant. Example: Church seating capacity 300 seats equals 300x25 or 7,500 cubic feet of air per minute to be introduced by fan. Preferably use two mechanical units for churches and halls—one to deliver the required amount of fresh air and the other fan for exhausting purposes capable of removing 75 per cent of the total volume of air introduced by fresh air unit.

CHURCH MEMBERSHIP STATISTICS

Washington, Feb. 25.—Of the total population of the United States, 96,338,096 persons are connected with some religious organization. Of this number, 45,997,199 are officially listed as members of some church.

The Roman Catholics have 17,885,646 members. In this connection it must be remembered that their figures represent church population including all baptized persons, while the Protestant bodies count only communicants. On the same basis statisticians estimate the Protestant population as 74,795,226.

STATISTICS OF RELIGIOUS BODIES, 1921
Churches, Ministers and Members
February 3, 1922

	Churches	Ministers	Members	Total Am't Raised
ALL DENOMINATIONS	233,104	200,090	45,997,199	488,424,084
Adventists (5 bodies)	2,889	1,927	136,233	7,055,047
Baptist Bodies				
Northern Bapt. Conv.	8,409	8,566	1,253,878	21,926,143
Southern Bapt. Conv.	27,444	15,551	3,199,005	34,881,032
Nat'l Bapt. Conv.(Col.)	21,113	19,423	3,116,325	3,500,000
Other Baptists (14 bodies)	4,908	4,877	266,042	491,359
Brethren, German Bapt. (Dunkers) (5 bodies)	1,274	3,731	134,110	1,197,854
Christian Ch. (Am.Chr.Conv.)	1,094	987	97,084	197,723
Churches of God in N.A., General Eldership	502	453	25,920	426,896
Congregational	5,959	5,665	819,225	21,233,412
Disciples of Christ	8,964	6,010	1,210,023	11,165,391
Eastern Orthodox Churches (7 bodies)	407	413	411,054	105,316
Evangelical Association	1,850	1,350	160,000	4,300,000
Evan. Synod of N.A.	1,309	1,075	274,860	4,086,013
Friends (4 bodies)	1,020	1,348	117,239	1,493,853
Jewish Congregations	3,000	810	400,000	4,788,228
Latter Day Saints (2 bodies)	1,925	9,968	587,918	1,398,025
Lutheran Bodies				
Nat'l Council (ass'n of 17 bodies)	11,037	6,832	1,651,609	23,048,701
Synod'l Conf.(5 bodies)	4,018	3,009	812,436	10,712,409
Independent	15	12	2,600	9,600
Mennonites (16 bodies)	963	1,487	91,282	1,339,037
Methodists				
White				
Methodist Episcopal	26,713	18,643	3,938,655	85,934,000
Meth. Epis., South	17,251	7,842	2,346,037	33,859,832
Methodist Protestant	2,500	1,020	179,275	1,975,933
Other Bodies (5)	2,242	2,254	87,186	2,209,970
Colored				
African Meth. Epis.	6,900	6,550	551,766	3,425,000
African M.E. Zion	2,716	3,962	412,328	784,746
Colored Meth. Epis.	2,621	3,402	245,749	1,736,692
Other Bodies (6)	466	664	37,965	151,337
oravian (3 bodies)	151	192	33,796	332,338
resbyterian Bodies				
Presbyterian, U.S.A.	9,842	9,979	1,722,361	47,036,442
Presbyterian, U.S.	3,475	2,026	397,058	12,124,891
Cumberland Presby.	1,312	749	63,924	
United Presby. Ch. of N. A.	937	962	160,528	6,537,525
Other Bodies (5)	399	667	40,812	682,312
rotestant Episcopal	8,324	6,011	1,104,029	34,873,221
eformed Episcopal Church	79	75	13,022	460,283
eformed Bodies				
Reformed Church in America	733	771	135,634	4,029,963
Reformed Church in the U.S.	1,736	1,255	331,369	5,433,663
Christian Reformed	247	196	43,902	119,122
oman Catholic Church	16,580	21,643	17,885,646	75,368,294
alvation Army	1,117	3,728	45,969	
nitarians	406	505	51,635	1,500,000
nited Brethren (2 bodies)	3,815	2,950	383,329	6,089,326
nited Evangelical Church	892	519	90,096	1,946,458
niversalists	650	561	58,566	1,069,075
iscellaneous	12,902	9,470	880,689	7,387,573

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Comparison of 1921 Totals With United States Religious Census 1916

	Churches	Ministers	Members	S.Schools	S.S.Members	Am't Raised
921	233,104	200,090	45,997,199	199,154	23,944,438	$488,424,084
916	227,487	191,796	41,926 854	194,759	21,888,521	no figures
	5,617	8,294	4,070,345	4,395	2,055,917	

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Population of the U.S. as Members and Adherents of Some Organization of Religious Faith - 1921

*Protestant	74,795,226
Roman Catholic	17,885,646
**Jewish	1,600,000
Eastern Orthodox	411,054
*Latter Day Saints	1,646,170
Total	96,338,096

* A multiple of 2.8 on communicant figures.

** A multiple of 4 on reported membership which as a rule is made up only of heads of families or pew holders.

These figures have been compiled by Dr. E. O. Watson, Washington secretary of the Federal Council of the Churches of Christ in America. They show that the churches are steadily overcoming their war losses.

The gain of the churches over the 1916 U. S. Census figures is 4,070,345 and for the preceding twelve months the gain is well over a million persons. These figures indicate that 2,173 persons joined the churches of America daily during the last five years. During the same time three congregations have been organized daily, and the average number of persons joining the ministry has been four and one-half persons per day.

The churches of the country last year spent at least a half billion dollars. The exact figures as compiled by the Federal Council of Churches are $488,424,084.

The Sunday Schools show a gain of 2,055,917 members and 4,395 schools over the 1916 census figures.

Proper Church Ventilation Will Prevent "Flu." It Will Also Remove the Load of a Preacher Trying to Revive a Church Full of Half-Asphyxiated Listeners.

Following are rules published by the Cleveland Division of Health, Dr. H. L. Rockwood:

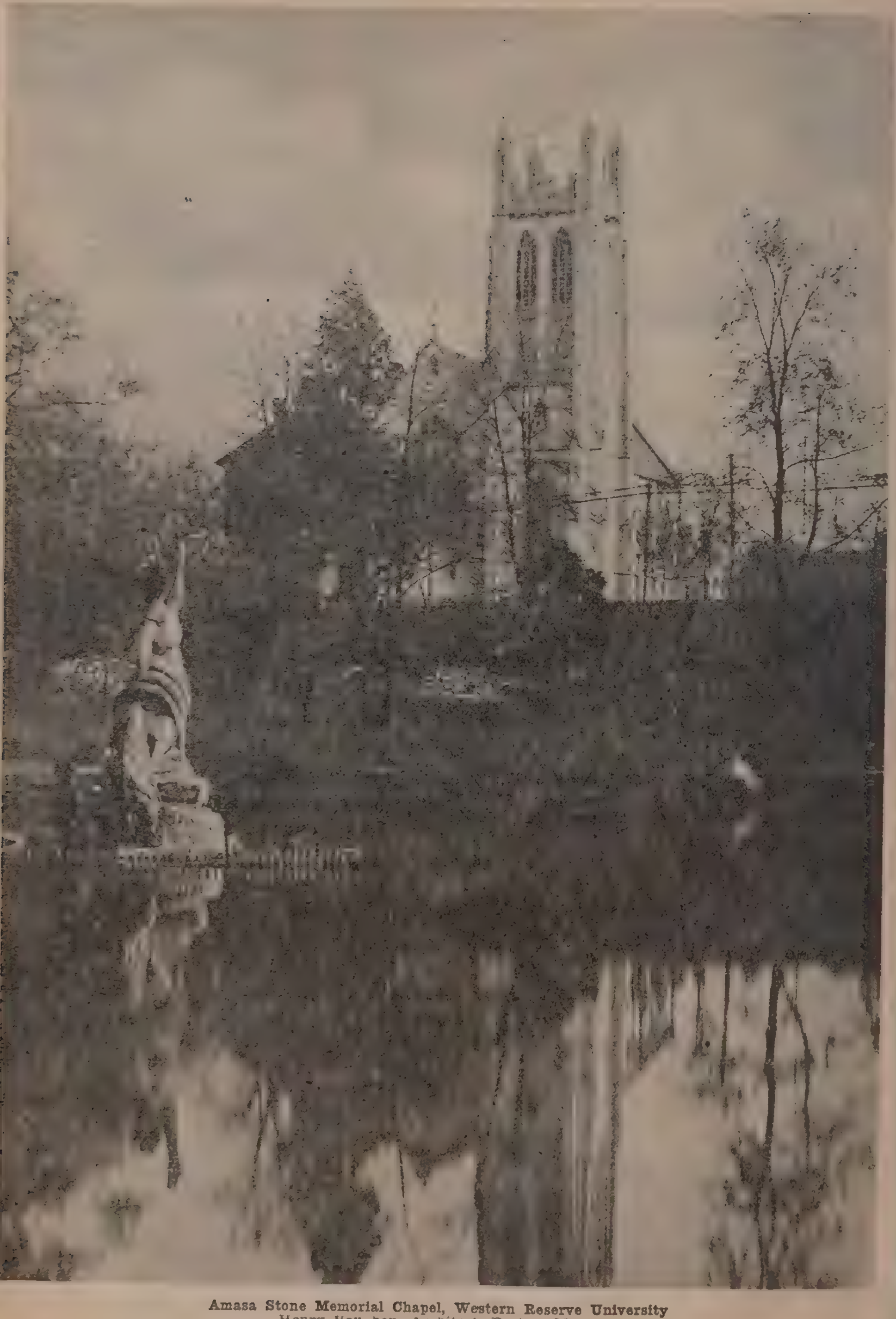
Good ventilation and proper regulation of room temperature is thought to be understood by everybody, but very few can prove it. To live in bad air or air too warm causes fatigue. Fatigue means tired. Tired means below normal—and below normal means your health is in danger.

Those who control the inside ventilation and heating of places where people live, work, eat, sleep, study, play, travel or engage in religious worship, also control in large measure the influenza situation. Factories, stores, schools, churches, theaters, hotels and restaurants, as well as family homes, will not ventilate themselves properly, nor can temperature be left to itself to regulate.

Good ventilation demands that (1) all air in occupied rooms be changed three times per hour; (2) the amount of air per person should be not less than 500 cubic feet—when changed three times per hour. (A room 10x10x10 equals 1,000 cubic feet—sufficient for two persons.) (3) The incoming air should come from the outside; (4) the outgoing air should go directly outside; (5) drafts must be avoided; (6) air must be clean; free from dust, odors, poisonous gases and fumes and not contain excessive moisture (humidity). Humidity caused by overcrowding is usually the chief harmful factor of bad air; (7) air must contain sufficient oxygen (20 per cent). Outside air, except at very high altitudes, contains slightly in excess of 20 per cent oxygen.

Temperature regulation requires a reliable thermometer—nose high—as near the center of the room as possible. This thermometer should always read 68 degrees Fahrenheit in rooms occupied by well persons when awake and dressed. Bathrooms must, of course, be warmer as a rule. Sleeping rooms, when in

(Continued on page 840)



Amasa Stone Memorial Chapel, Western Reserve University
Henry Vaughan, Architect, Boston, Mass.

CHURCH BUILDING

Illustrations and Outlines of Churches Planned or Building

Dedicatory Exercises for Churches, Bells, Windows, Organs, Parsonages

THE CHURCH—AMERICA'S BIGGEST BUSINESS

According to the 1916 Census, the value of church property in the United States was $1,302,393,687 . In 1906 it was $935,942,578. At the same rate of increase it would in 1922, be $1,736,524,916.

The Protestant churches of the United States spent in 1920 a total of $253,929,825, and for the year ending July, 1921, the principal denominations had raised and paid in their special million dollar funds, $76,221,000 and these churches gained 515,573 members.

The Methodist Church alone spent, in 1920, for new buildings and improvements, $10,655,179. And the other Protestant churches, on the same basis, spent over $50,000,000.

The Church Building edition of The Expositor, April, 1921, estimated that $75,000,000 would be spent for church building. Deducting the $16,000,000 spent by the Catholic Church, left some $59,000,000, which has been exceeded by over $1,000,000.

These million funds of the denominations are being used to stimulate local building, the denominations usually furnishing about one-fourth the amount to be expended, the local congregations furnishing the other three-fourths. Under this arrangement, it is expected that the Protestant churches alone will spend some $70,000,000 in church building in 1922.

The amount of money spent by the churches was three times greater than the value of all the gold produced in the United States that year and four times the value of the silver produced, and $15,000,000 more than the value of the iron ore produced.

The $1,302,393,687 invested in church property compared with the stock capitalization of $868,583,600 of the United States Steel Company, makes the Protestant Church the largest business in America.

If the efforts of the volunteer or unsalaried workers were considered, it would equal the forces of several of the largest trusts.

CHURCH BUILDING WITHIN 4% OF BEING BACK TO NORMAL

The church has faith and is not ashamed to prove it by spending money on church buildings in hard times. This evidence is produced by the Toledo Blade, which bases the following figures on a compilation of the cost of buildings from the building permits issued during the first nine months of 1921 in the principal cities of the United States.

"Money is proverbially a good talker. Its voice is more convincinng than most forms of speech, and just now it is proclaiming the vital strength and progress of the churches and the great vigor of organized religion in America.

"Religious buildings made the best showing of all kinds. The sum spent for churches and other religious edifices was 96 per cent greater in the first nine months of 1921, than it had been in the corresponding months of 1920. That surpassed the gain in the recreational field by nearly three to one, in rate per cent. of increase.

"In industrial buildings the investments made in 1921 were only 23 per cent of the sum so used in the corresponding months of 1920. In business structures, chiefly mercantile, the record for 1921, to the end of September, the equal to 66 per cent of the figures for 1920. But the outlay for public buildings in 1921 was greater by two per cent than it was the year before, and in residential buildings of all kinds the total was 22 per cent more than in 1920. In recreational structures the rate of excess for 1921 was 34 per cent and in educational buildings 35 per cent. Hospitals showed a gain of 81 per cent."

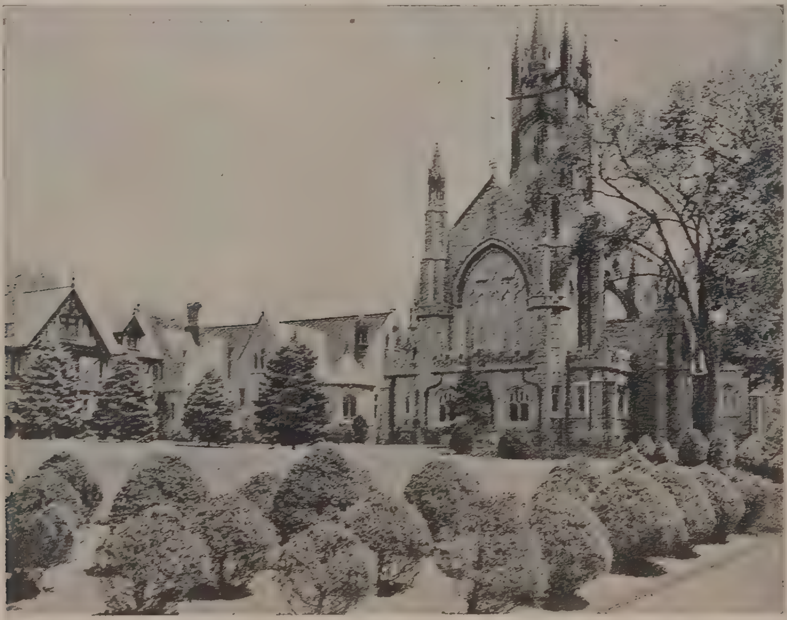
If we were to grade the faith shown by industrial concerns in returning prosperity, it would be 23 per cent, mercantile concerns 66 per cent. Amusement and recreation capital would stand 22 per cent, while churches would stand at 96 per cent, and hospitals, which are largely built by churches and church people showed 81 per cent. If other interests showed as much faith as church men, prosperity would be here.

A Beautiful American Cathedral

Embodying Scripture in Art Glass, and Carving in Wood, Stone and Bronze

M. C. MOSGROVE

On the eastern bank of the Acushnet river, in Southern Massachusetts, lies the beautiful little town of Fairhaven, given its name in 1762 because of its natural beauty. It has been made more beautiful by the beneficent generosity of one of its sons, the late Henry Huttlestone Rogers.



One of the many beautiful buildings given to the town by Mr. Rogers is the Memorial Church, erected to the memory of his mother. The church, with a beautiful parish house and parsonage, are so placed as to form three sides of a quadrangle set among beautifully kept lawns and shrubbery. Its architecture is fifteenth century English Gothic and like Amiens Cathedral it is built of native stone, the granite of which the exterior walls are built being taken from the estate of Mr. Rogers in the south end of the town, a granite of rich, warm coloring which lends itself beautifully to this type of architecture.

The decorative portions of the exterior are of royal blue Indiana limestone. The interior walls also are of Indiana limestone of soft buff. Both exterior and interior are richly decorated with carvings.

The great tower, over one hundred and sixty-five feet high, of sparkling granite and carved limestone, is a landmark for many miles. In this tower is a finely adjusted chime of eleven bells. Like Amiens, its artists wrought in creative fashion, giving vast variety to both exterior and interior, its art being largely Scriptural, bearing the message of the Bible, the Prophets, the Saints, the Christ.

Entering the church, you are first impressed I think, by the wondrous beauty of the windows and thrilled by a feeling of deepest reverence. These windows are the work of Robert Reid. Mr. Reid has had here an opportunity that comes to but few masters to create not only the memorial window, but all the windows at the same time, thus enabling him t portray the principal teachings of Christ, an through them develop a perfect symphony c color. His ideal is a gradual change, or growt of color, beginning with the dark blues an purples of mysterious night in "The Nativity, at the west, and gradually changing throug "The Nine Beatitudes" in the Clerestory, to th glowing colors of the day in "The Sermo on the Mount," in the east. In "The Nativity the idea represented is the birth of light emanating from the Child, through the blue my tery of the night. This window is a pictu of great brilliance, with the fire of gems its gorgeous colorings, which change with th intensity of the sunlight behind it. To "Tl Mother and Child" in the central panel com on the one hand, the "Three Kings," "t

Magi," bearing their gifts: Melchior with his gold, Caspar, with his frankincense, and Balthazar, his myrrh; on the other hand, three "Shepherds" look on in wonderment. All but the outermost figures of each group are full in the glorified radiance emanating from the "Child," and this divine effulgence illumines the whole composition, lessening as it diffuses itself toward the remoter figures and among the angels that fill the upper spaces of all the panels, and over all shining from out the blue of a starlit sky, is the beautiful "Bethlehem Star."

Directly opposite, and of the same size is the "Sermon on the Mount," where Christ is represented standing on the mountain side with twelve of his disciples gathered about him. On either side are gnarled old olive trees, above, the purple mountain top, and over all the fleecy clouds that seem so real they might be floating by. "The Christ," a striking figure clad in shining white, is in the act of benediction, giving his blessing to the multitude, not seen in the picture but which is in reality the congregation in the Church, and when you pass out, you pass out with the benediction of the "Christ."

One notable effect of these windows is the natural flesh quality in the figures. Two years were spent in designing and executing these two windows and Mr. Reid regards them as his most important work.

In the nine windows of the clerestory are portrayed the "Nine Beatitudes," each containing three figures, distinctive in long, graceful lines and wonderful coloring. The smaller aisle windows bear the symbols of the "Twelve Apostles," and in each one is placed the name of a family long devoted to the interests of the Church, and as memorials they perpetuate the names of Delano, Winsor, Fisk, Stoddard, Nye, Tabor, Tripp, Eldridge, Allen, Cox, Sawin and Liscomb. The smaller windows in the tower, vestibule, baptistry and south porch are also interesting, those in the south porch bearing the symbols of the "Four Evangelists."

The woodwork of the interior is English oak of the rarest kind, selected with the greatest care. The pulpit, platform, rail, organ fronts, chancel screen and pews are very richly carved, the pulpit which occupies a central position at the front of the platform, being very elaborate. It is an octagonal enclosure, open at one side, the other sides being divided into tracery panels, the corners bearing niches richly canopied, in which are the figures of the four major prophets, Isaiah, Jeremiah, Ezekiel and Daniel, and two of the minor prophets, Zechariah and Micah, each of whom bears an unrolled scroll on which is written a saying from their writings bearing the portent of their message.

The platform rail is a perforated panel elaborately carved on both sides, bearing singing cherubs. On the platform, behind the pulpit are three seats for the clergy, upholstered in leather of a peculiar tone of color, made especially for this work. Upon the back of the central chair stands an angel reading from the "Book of Life," and on each arm an angel bearing a dove, symbolic of the Holy Spirit. On the arms of the other two chairs are lions.

Entrance to Cloister

The choir screen just behind, stretched between the two limestone walls of the chancel, just behind the chancel arch, consists of nine beautiful panels, separated by tiny buttresses with pinnacles, and each having a tympanum filled with tracery. Above this is a vaulted canopy surmounted by a cresting of Tudor flowers. The principal feature of the screen is the line of finely sculptured busts on a panel of rich ornament. These busts bear symbols of the gifts of the Holy Spirit: Faith, Wisdom, Understanding, Counsel, Spiritual Strength, Knowledge, Love, Holy Fear and Truth. A most interesting one of this series is the figure typifying Holy Fear, which is represented holding a small model of the church, which, even though small in scale, is an exceedingly faithful copy of the original. Upon the tracery paneled along the top of the screen is a series of shields bearing devices of a Scriptural character: The Ark of the Covenant, the Labarum, the Hand of God, the Agnus Dei, the Serpent in the Wilderness, and others.

The organ fronts at either side of the chancel are duplicates in form, although varied considerably in detail and ornamentation. At the four corners are large winged trumpeters, the canopies under which they stand being richly decorated with cherub heads, doves and flowers, and in the panels here can be seen the exquisite grain of this rare wood. Directly above these panels is a vaulted canopy bearing a line of carved busts representing boys in medieval costume playing upon curious instruments of the period, and above these on the next solid panel a line of winged choristers perpetually singing "Holy, Holy, Holy." Above these, delicately perforated bands and canopies clasp the organ pipes, the whole terminating in delicately carved spires.

The visible pipes of the organ are covered with beaten gold, decorated in warm color, and clouded silver. The organ, made by Hutchins & Votey, is one of the finest and most effective in New England, although not the largest. For fundamental quality and sweetness of tone it probably excels anything in the country. The pews of the same rare oak, are elaborately carved, no two being alike.

The oak ceiling of the nave bears many interesting features. It is divided by heavy trusses into five bays, these bays being divided into squares which are decorated with Tudor tips. Upon the trusses and on the cornice are many shields which bear a great variety of Christian symbols emblazoned in gold. Ten large winged figures stand as the central features on each side of the trusses. Hand carved and covered with beaten gold, they bear inscriptions which explain that they symbolize ten attributes of the intellectual life, Philosophy, Rhetoric, Music, Arithmetic, Geometry, Grammar, Astrology, Metaphysics, Dialectic and Theology.

The floor of the church is of marble, the nave beneath the seats is of square blocks of marble from Tennessee, around which is placed an elaborately panelled frame visible in the aisles, of beautifully colored marbles from France, Italy and Switzerland. The base of the pulpit is a beautiful piece of Alps green marble; also of Alps green marble are the bases of the organ on each side and the front and steps of the platform. The floor of the platform is a Knoxville marble covered with a heavy Turkish carpet.

The carvings of the limestone are very varied, the tracery of the arches of the nave bearing the five principal motifs used extensively throughout the church, namely, the hawthorn, grape, maple, oak and ivy. At the stops are a series of sculptural ornaments; the four cardinal virtues, fortitude, justice, temperance and prudence; the four last things, condemnation, judgment, finality or death, and resurrection; the five senses, to taste, to hear, to smell, to touch, and to see. Seven symbolize the days of the week, each day showing its stint in the manufacturing of woolen cloth. Monday, shearing; Tuesday, carding; Wednesday, warping; Thursday, spinning; Friday, weaving; Saturday, the finished roll, and Sunday, resting. The moldings over the aisle windows spring from figures representing sin, sorrow, repentance, prayer, meditation and other grotesque figures, a jester, miller, troubador, jewel bearer, and others. The stops at the clerestory windows represent on one side the seven mortal sins, and on the other the contrasting virtues.

The upper part of the chancel in which the singers' gallery and organ console is placed, has been designed to form a setting for the central feature of the Church, the Nativity, the great memorial window. The ceiling is a vaulted canopy of the net type, springing from bosses where the eagle, lion, ox and angel are placed as symbols of the four Evangelists.

The carvings in the tower vestibule are very elaborate; the ceiling is a fan vault and at the four corners are figures representing the four stages of woman: infancy, youth, maturity and old age. Below on a series of shields are the symbols of the Crucifixion and in the four corners of the marble floor are brass inlays which bear the symbols of the four Evangelists. In the center is the marble baptismal font standing upon a marble base; set in this in letters of brass, is the inscription, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." The font itself rests upon the shoulders of four winged figures. The canopy is a feature in itself. Of the rarest oak, it has the effect of a temple. Above a base of tracery panels are a series of tiny shields. Upon each shield is one letter. These run all around the canopy and bear the inscription, "Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." On each of the ten flying buttresses are kneeling angel figures holding scrolls, each with a part or the whole of one of the Ten Commandments. Directly above these are ten standing figures, exquisitely carved in detail of face, figure and insignia. They are St. John the Baptist and the chief actors in the evangelization of the nine parts of the world where Christianity was first planted in Apostolic or sub-Apostolic times—St. Joseph of Arimathea, England (with church and staff); St. John the Evangelist, Asia Minor (eagle); St. Peter, Italy (with book and key); St. Paul, Greece (with sword and book); St. Vladimyr, Russia (sword); St. Martin of Tours, France (cutting cloak with knife); St. Boniface, Germany (axe); St. Mark, North Africa (lion); St. James Major, Spain (shell and apostolic staff); the whole terminating in a pinnacle decorated with Tudor flowers. At the top is a winged figure. This was carved by Mr. I. Kirchmayor, of East Cambridge, Mass., from the designs of the architects.

The southeast porch, the main entrance, and one of three entrances to the church, has some very interesting features. Built entirely of stone, the ceiling a net vault springing from foliated bosses, the floor is of French and Italian marbles, and set in this are twelve brass inlays arranged in the form of an ellipse, representing the signs of the zodiac. At this entrance are the great bronze doors, extremely rich in design, each leaf weighing two and one-quarter tons, fourteen feet high and eight feet wide. They are so designed that the exterior when closed presents a perfect panel, upon which the dominating figure is that of the Christ in the act of benediction, set in a niche and sheltered by a canopy, above which are four heralds proclaiming the Gospel message to the four corners of the world. Two banners at the sides bear as an inscription the Gospel message, "Behold I bring you good tidings of great joy which shall be to you and to all people; for unto you is born this day in the city of David a Saviour." Just below the central figure are six of the apostles, the other six being placed in corresponding position on the interior. They carry their symbols which are also upon shields just beneath. In this series St. Paul appears in place of Judas Iscariot. Upon a ribbon directly beneath the symbols of the apostles is the inscription, "Behold I stand at the door and knock, if any man hear my voice and open the door I will come in to him and will sup with him and he with me." In a corresponding position on the interior the inscription reads, "I am the door. By me if any man enter in he shall be saved and shall go in and out and find pasture." Following the Gothic outline of each leaf is a series of niches. Those on the exterior are canopied, each containing a finely modeled figure nine inches high. These thirty-eight statues represent great characters in the history of Christianity, covering a period of nineteen centuries. The period from the beginning of the Christian era to the Reformation is represented by great men of the Roman Catholic Church; the post-Reformation period by great reformers, members of the various Protestant bodies. They are designated in part by insignia of rank, emblem or other distinctive mark, the papal tiara, bishop's crozier, monk's cowl, the Geneva gown and bands, the key, cross, shield, book, lantern or ink-horn. Following is a list of the figures: St. Clement, of Rome; St. Mark, the Evangelist; St. Luke; St. Ignatius; St. Justin the Apologist; St. Athanasius the Great; St. Cyprian; St. Cyril, of Jerusalem; St. Ambrose; St. John Chrysostom; St. Jerome; St. Paulinus, of Nola; St. Augustine, of Hippo; St. Leo the Great; St. Gregory; St. Augustine of Canterbury; King Alfred; St. Bernard; St. Bede; St. Francis of Assisi; Thomas a Kempis; Savonarola; Wycliffe; Servitus; Melancthon; Luther; Calvin; Swedenborg; Latimer; Bunyan; Baxter; Williams; Wesley; Fox; Knox; Priestly; Parker and Channing. It will be seen that the conception of these doors is very broad, admitting men who were strong opponents, reformers and martyrs tested by gibbet and fire, and men revered by all creeds. The modeling of these figures was done by Mr. Kirchmayer.

Mr. Kirchmayer studied under Anton Lang, the Christus of the Passion Play of Oberammergau. The doors were designed by the architects, Messrs. Brigham, Coveney and Bisbee. The two historic figures on either side of the exterior of the porch were modeled by Mr. Kirchmayer. In a niche at the left of the porch St. Peter, represented as Simon the fisherman, although he holds in his hand the key, the symbol of his later prestige in the church. On the right side St. Paul is represented in his dual character as Saul of Tarsus, persecutor of the Christians, with his scroll and seals emblematical of his commission to make war on Christ's followers; he also bears the downturned sword, symbol of his martyrdom for the Christian faith. The cloister connecting the church with the parish house is paved with Roman mosaic designed in three long panels with a green marble border. The ceiling is a net vault of two bays springing from bosses on each side upon which are curiously conceived pieces of sculpture, symbolizing "Relief for the Christians" on one side and "Consolation of the Afflicted" at the other, and many curious and interesting heads.

At the two entrances are swinging bronze gates of most intricate design, one side symbolizing the law of the covenant, the other Christianity. To make repeated visits to this beautiful Memorial Church at Fairhaven leads one into an interesting study of religious history.

"Son's love built me, and I hold
    Mother's love engraven in gold.
Love is in and out of time,
    I am mortal stone and lime;
Would my granite girth were strong
    As either love, to last as long."

[A little journey to Fairhaven will repay your time and trouble. Building committees spending $100,000 or more could get many valuable ideas.—F. M. B.]

Church with Winning Ways Raises Money For a New Church

T. LEHMANN, Jackson, Mo.

It became evident that a church building seating 150 people and having a membership of over 250 and continually adding to this membership needed more room. It was also evident that a Sunday School Hall which had room for 150 and into which an average attendance of 225 was crowded every Sunday needed larger quarters. Over against this self-evident fact and this big need we find a congregation consisting altogether of folks that worked in shops and offices, none of whom could give any large amounts. The need though had been discussed and stewardship had been developed in the hearts of the people and they had a mind to work. The atmosphere for a more intensive campaign was there.

Preparations for the more intensive campaign were made. First of all a formal congregational meeting was called. The Church Council had gathered statistics, had made plans and had gotten an estimate for that proposed new building. The entire congregation was invited to a supper. Here fellowship reigned supreme at first. A short entertainment followed the supper at which a song dedicated to the church was sung for the first time. Then the meeting was called to order and the history and development of the congregation was recited. After this another told the need and the opportunity. And as the "big gun," a business man who had been leader in a money raising campaign, spoke on "How to Do It." He said in short, "You are up against it. You need the new church. The opportunity is here. Tell the folks of your need. Go after every penny you need. If you need $2,500 go after it, if $4,000 go after that. You can do it, if every one is willing to sacrifice and if you go at it systematically. At the price of a cigar, the price of a movie, or about 10 cents a day for three years you can do it. You have the money, even if you think you haven't so very much. Small amounts coming in regularly will turn the trick.

"The man who wins is the average man
Not blessed with any particular luck;
Just earnest, just honest and full of pluck.
When asked a question he does not guess. .
He knows, he answers No or Yes.
When put to a job that others can't do
He overturns the obstacles and puts it thru."

This talk is quoted because it put a heart into the folks and gave them inspiration to go into the project. The congregation decided unanimously to enter into a campaign for funds for a new church. A committee was appointed from every organization in the church to plan the details and to carry out the campaign. The list of the members of the church and any friends who might be interested was made out, and the captains and their respective teams all chosen. This list was arranged according to districts. One woman who had in a way opposed the entire project was won over by appointing her a captain and she did most successful work. Literature was gotten out to bring the matter before all the folks. This was carried into every home by the boys of the Sunday School. The special edition of the little church paper, "The Winning Worker," was for this one time transformed into an "Extra."

On the front page was a map of the section of the city in which the church was located. A heart signified the place of the church. And the slogan at the head was "$40,000 in 7 days for the Church at the Heart of the Pine Hill Section." Underneath the map was the date of the campaign, June 3 to June 10.

On the second page the need for that new building was described. On the third page the brief summary of the address of the business man who had inspired the folks so much. And then at the bottom of the page suggestions as to the HOW of giving.

1. Cash in $$$$$$$.
2. Liberty Bonds.
3. Installment Plan. So much per week for three years.
4. Willingness and sacrifice. A long steady pull.
5. 10 cents a day from all folks will turn the trick.

On the last page the reasons for GIVING NOW were enumerated as follows: Give now because

1. I want a share in the new church.
2. I'm interested in the community.
3. A new and more attractive church will draw more folks into the section.
4. It will mean more business.
5. It will increase property value.
6. I'm interested in St. Andrew's and the welfare of my fellowman.
7. I'm interested in the youth of the section.
8. It will PAY to pay NOW.
9. It will save interest.
10. It will save many appeals afterwards.
11. I call on the church to serve me for baptisms, weddings, funerals and at other important times of my life.
12. No one else can give for me and I don't want to lose out on this chance.
13. It's an investment.
14. There is a blessing in it for me.
15. My gift may save a soul.
16. I OWE IT TO MY GOD.

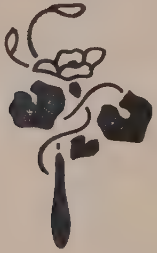
I WILL THINK AND PRAY OVER THE MATTER AND DO MY BEST.

In these reasons a great many appeals were used to reach as many as possible.

At a supper served for the "Send Off Meeting" enthusiasm was kept at the height by the fellowship and by rousing addresses from the leader of the city who had been in a similar campaign and from a fellow pastor. The folks went out enthusiastically and received a fine welcome and had a hearty co-operation on part of most of the folks. Night after night the teams came back to check up and see the result. A thermometer in front of the church showed how the campaign was going. The spirit of the folks who were not blessed with a superabundance of earthly goods is shown in the fact that one man said he would give one night a week to church. "How are you going to do that?" he was asked. He said, "I am a barber and I will put a barber's chair in the basement of the church and all the haircuts and shaves gotten there will pay in part for that new church." The widow's mite was also in evidence; in short, the work done, the response experienced, the result achieved, all were splendid.

At the close of the campaign of seven days only about half of the amount required and aimed at was subscribed, owing to local conditions. Quite a number of folks were out of work and the war times were over. However a quiet, persistent campaign was kept up and now two years later it appears as though the $40,000 aim, to be paid in three years, will nevertheless be forthcoming. Many pledges had been paid and folks continued to pay who had not paid up, whereas some who did not pledge are also doing their part, so that steps are now being taken to begin that new church this spring.

A $5,000 Story



[Following is the text of a beautifully printed booklet, published by the Pilgrim Congregational church, Lansing, Mich., Rev. Ray Morton Hardy, minister. The title "A $5,000 Story," shows that it was used to raise the annual budget. But if I wanted $350,000 to build a new church, I would borrow the idea, following the general lines of a story. For a new church a perspective could be shown, but no plans. They draw too much criticism. —F. M. B.]

Folks don't go to church the way they used to. The man whose father was a "pillar" now takes his budding family for auto tours on Sunday. The woman whose mother was a strenuous church worker is "in business" six days a week, and she frequently feels that the morning of the seventh day is better spent in bed than in a pew.

When you were a youngster, your mother dressed you in your Sunday best, and "packed you off" to Sunday School. Your own youngsters—or your neighbors'—must have such an intensely interesting Sunday School provided for them that they will come because they really want to come.

Estimating Lansing's population at 50,000, it may be said that 30,000 of Lansing's inhabitants fail to attend any Sabbath religious service; and but very few of the 30,000 non-churchgoers are doing anything to support the work of the churches.

Meeting the New Condition

Pilgrim church does not decry the swiftly changing conditions which tend to keep people away from church. On the contrary, Pilgrim cheerfully goes about the business of meeting these new conditions with an optimism grown out of the knowledge that Lansing people—including the non-churchgoing thirty thousand—need the church and want the church.

Pilgrim is meeting the modern conditions by adding a broad community work to its religious function. Instead of a one-day-a-week meeting house for divine worship only, Pilgrim church has become a seven-day-a-week institution for the promotion of public welfare; considering itself at the service of churchgoers and non-churchgoers alike.

Community Funds for Community Well-Being

For 1921 Pilgrim church needs five thousand dollars. This is not a large amount, when you consider what it will do. Lansing has spent five thousand dollars on a single football game. But five thousand dollars is enough to permit Pilgrim church to reach hundreds and hundreds of Lansing people, in a way that only broad-minded church influence can reach them.

Because it is a community institution, Pilgrim church has no hesitancy in asking the community for a part of the funds needed. Pilgrim church believes that many non-churchgoers will welcome the opportunity to tender financial support; not on a basis of charity, but on a basis of full value in return.

This little book is designed to give you an idea of what Pilgrim church is doing in Lansing, for Lansing. As you read this account—which at the best is but an outline—ask yourself if you would not like to share in these progressive, helpful things that Pilgrim church is accomplishing.

A Financial Campaign

On Sunday, December 10th, Pilgrim church will begin an organized campaign for the five thousand dollars. Those who attend the morning or evening service that day will be given an opportunity to pledge towards this budget. Beginning Sunday afternoon twenty men will canvass the community in an effort to complete the five thousand dollar pledges by Thursday evening, December 14th.

In subsequent pages you will learn to what great lengths Pilgrim church will make every one of the five thousand dollars go. You will learn what Pilgrim church is now doing and what it will do.

We feel certain that many men and women of Lansing who do not accept their individual responsibilities of supporting a church by attending one will respond generously to this appeal.

What $5,000 Will Do in Lansing for Lansing's People

With five thousand dollars pledged for the 1921 budget—

Pilgrim church will give a party every week during the winter for between two and three hundred young men and women.

It will send out 3,000 personal letters to people who need just the inspiration of letters that only a minister can write.

The Home Department's calls will be increased to four or five thousand.

The present Sunday School attendance of 175 to 380 will be doubled.

A hundred more boys and men will be brought into the atmosphere of the church.

These things that Pilgrim church is doing, and promising to do, are in addition to the work that a church is regularly supposed to do. We have not mentioned the character of the Sunday services, the numerous calls upon the minister for activities along social and economic and civic lines, we have not mentioned the demands upon his time by those in sorrow and sickness or misfortune, we have not mentioned the business men who are giving hours and days of their time to the consideration of how our problems may be met. It can only be said that from the cradle roll to the board of trustees Pilgrim church is up and doing every minute.

The extent of the church's work in 1921 is entirely contingent upon the amount of money that is provided. With less than five thousand dollars we can do much, but not as much as we should like to do. Pilgrim church may be depended upon to do its part well, as it has in the past—and we are also assured a splendid support from those in the community who, while they may not attend church regularly, still consider Pilgrim church a community asset and worthy of their interest.

We need the church—all of us—whether we go or stay away. And, needing the church, it may be expected that Lansing as a whole will answer this appeal generously and wholeheartedly; counting upon Pilgrim church to give full value of service in return.

Contributions and pledges may be given either to members or mailed to the pastor's residence.

St. James' Goose Creek Church

MAUDE GARDNER, Greeneville, Tenn.

St. James Goose Creek Church! What memories cluster about the little building where through the long months it stands like a lonely sentinel save for the one annual service when the people of Charleston make pilgrimage to the little Otranto Station on the Atlantic Coast Line Railroad, and then across Goose Creek Bridge, along a winding road, to the little rough-cast, brick building that stands a short distance from the creek—the little historic shrine, with its four arched windows and a door on each side, with a cherub in stucco on each keystone; with the pelican feeding her young over the west door; the large window in the east end, in front of which is the chancel, containing the altar, pulpit and reading desk. The sides of the altar are ornamented with four Corinthian pilasters supporting a cornice and between them are Tables of the Decalogue, Apostles' Creed and Lord's Prayer.

Charleston, South Carolina, the seaport town of the southeast, has many objects which excite the interest of the traveler. Even the most sight-weary tourist finds much to interest and charm for in all America there is scarcely to be found another place where "history drips from every door-sill," and where in its life romance and history play the greater part, as does the quaint old Southern city by the sea.

Peculiarly interesting are the old parish churches of Charleston built before the Revolution, and the oldest of all, is the little church of St. James' Goose Creek, fifteen miles from the city, whose door is only opened on Easter Sunday when the beautiful and impressive Episcopal service is read.

During the dark and trying days when the colonists were struggling for independence, the Goose Creek Parish was mainly composed of a band of people who were discontented with established authority, and who were only biding their time to resume their arms, and as one gazes upon the lion and the unicorn above the chancel, one wonders if in those days that tried men's souls, if the Parish of Goose Creek did not hope the Crown might have a fall.

An interesting incident is told of Ralph Izard, a gentleman of great ability and high culture and to whose memory a tablet has been placed on the walls of this church. On one Sunday, during the darkest hours of the beginning of the Revolution, the rector, Mr. Ellington, in due form and with great intensity of feeling, uttered the petition:

"That it may please Thee to bless and preserve our sovereign Lord, King George," and waited for the response:

"We beseech Thee to hear us."

Ominous silence prevailed for a length of time, and then in deep, resonant tones from the depth of the Izard pew:

"Good Lord deliver us."

Of course Mr. Izard was informed that mistakes in the order of the Litany were not permitted and might be followed by arrest. Ralph Izard's "hatchment" still hangs upon the wall of the church—a memory of the English rule, while above the chancel the Royal Arms, in red and gold, still shine, and but for this the church might not have escaped British desecration, for of course the English necessarily respected their own shrines and but few of their churches were injured.

And so like a fragment of history it stands—save for the one service on Easter Sunday—closed and alone, with only the nightingales to shake the scented stillness into melody.

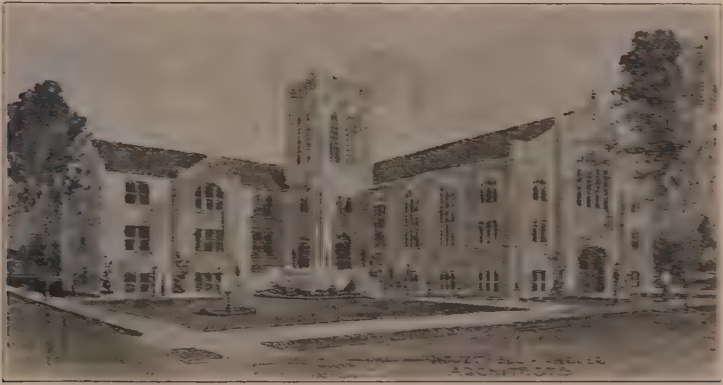
Church with All Modern Coveniences

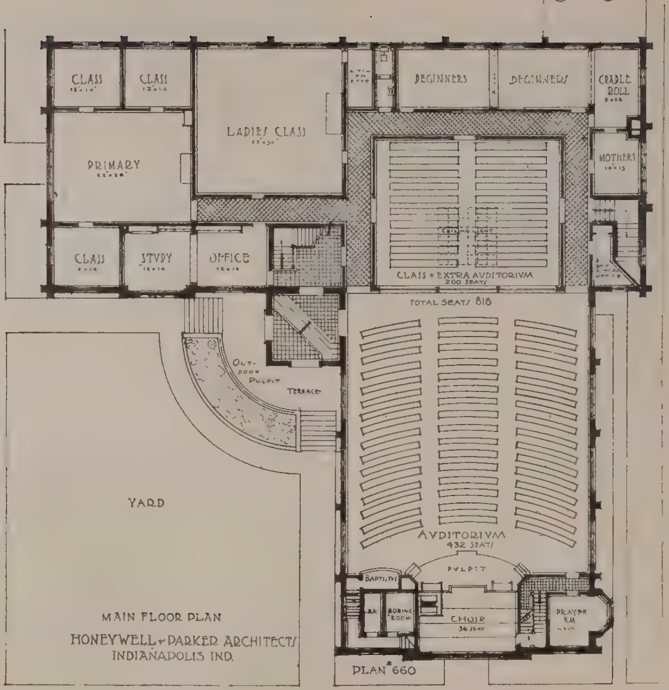
Making the Church Attractive and Comfortable

These cuts show the architects' sketches for a new building to be built this year at Litchfield, Illinois, by the Christian Church of that city, Rev. M. A. Madsen, pastor, Honeywell & Parker, of Indianapolis, Indiana., being the architects.

The desire of this church was to have a building as near a model as possible for churches like situated. The lot was located on a corner with 132 foot frontage and ample depth to accommodate any type of buildings. The need was for a moderate sized auditorium, a departmental church school, and special arrangements for the athletic and social life of the young people. As this is a normal situation a building meeting these needs has special interest.

The building is of the "L" shape type with church activities in one unit and church school and social department in the other but not absolutely separate. The building faces north allowing a special window treating in the choir which is directly behind the pulpit. There is also close by, a choir room, baptistry with robing rooms and a prayer room for use of pastor and elders especially, making it con-





venient to hold a prayer service before the regular worship service.

The auditorium seating 432 on main floor is symmetrical and in good proportion and well lighted. Supplemental auditorium is provided in rear and in gallery, making a total seating of 818. Cost of the building was $125,000.

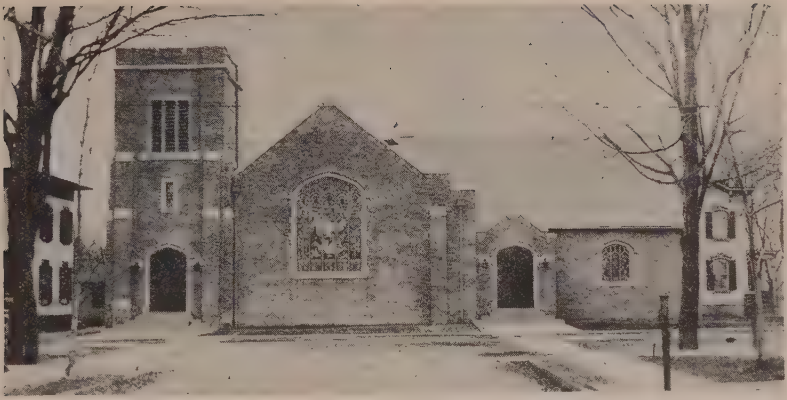
The social department is in a part of the building separate from the auditorium and in size is 50x120 feet. At each side of the entrance lobby is a parlor, also cloak rooms. The ticket booth has moving picture booth over it. The stage is opposite and makes possible plays or moving pictures or can be used for large gatherings of any desired character. A clear space of 35x60 feet with a 14 foot ceiling provides a good floor for basket ball. Additional space for spectators is provided on each side. A shower room is located behind the stage. The basement under the auditorium is reserved for church school assembly and for dining room.

The study and church office is located close to the main entrance which is through the tower vestibule, and on the main floor, all of them easily accessible from a corridor. The primary assembly with recitation rooms is also in this floor in an ideal location. The ladies' class is close by and is provided with kitchenette so it can be used for missionary gatherings and other smaller meetings. The other large class room is lighted from the ceiling by means of a light shaft extending from roof which also serves to light some rooms on second floor.

On the second floor we find the junior and intermediate assemblies with separate recitation rooms. The department assemblies are not provided above the intermediate but separate class rooms are provided.

A special feature of this plan is the provision made for an outdoor auditorium for summer evenings. The park in the angle of the building provides the auditorium space and a pulpit is provided at the tower as shown, making it easy to arrange for the service, insuring good acoustics for an outdoor meeting.

The building will be built of brick with stone trim and a tile or asbestos roof. The heating will be by vapor system with good ventilation provided. The Gothic style of architecture has been chosen for this building both because it is the "churchly" type and because it readily lends itself to the floor plan arrangement.



Here is An Economical Church. Seats 500; Cost $51,000

Methodist Episcopal church, Saugerties, N. Y., B. M. Denniston, pastor. In addition to what the exterior shows there is a rear extension including kitchen, pantry, dining room, primary department, toilets, halls, etc. Also considerable space in the basement.

The pulpit is in the corner of the auditorium, opposite the tower. The Estey organ to the right of the pastor when in the pulpit. The pews are circular and the floor sloping. The sliding doors between the main auditorium and the Sunday School room are to the left of the pulpit. The main auditorium seats 350 and the Sunday School room easily 150; has had nearly 200 in it. Thus by throwing the doors open they can seat 500 easily. The trim is oak and chestnut.

Girard W. Betz, of Kingston, N. Y., was the architect; Clarence Van Aken, of Kingston, N. Y., the main contractor; the Globe Furniture company, of Northville, Mich., furnished the pews, pulpit, altar, etc., through their agent, . E. Clark, of Geneva, N. Y. They have steam heat, controlled by two furnaces. The windows are fine, furnished by the Pittsburgh Plate Glass company, of Long Island City, New York.

The structure is of brick and stone, the copings being concrete and the facing of hard, rough-finished buff brick. The roof is A. No. 1 asbestos shingles, furnished by Johns-Mannville Co., of New York City.

The church cost between $51,000 and $52,000 and the congregation is well satisfied with the job and its results. Lighting fixtures came from Reed & Hardy, Rochester, N. Y.

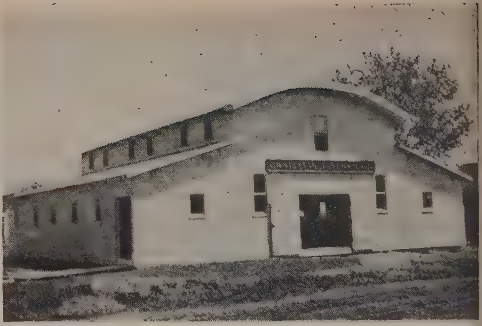
SHALL WE TRY THIS — OR BUILD?

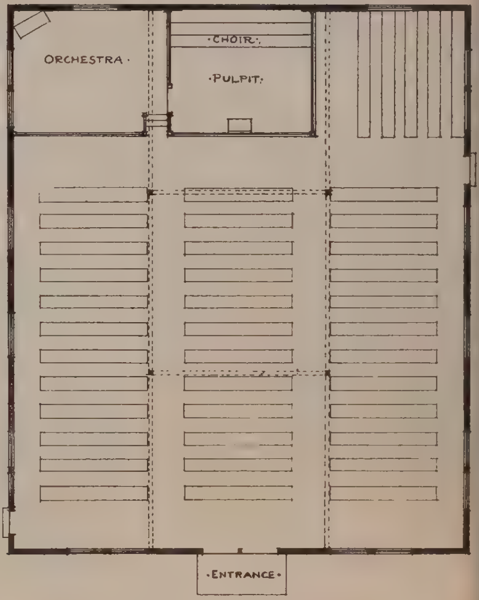
Cartoon used to create interest in new church, Englewood Christian Church, Indianapolis
Electros $1.00 each

PROPOSED METHODIST $3,500,000 "CATHEDRAL" IN CHICAGO

This building soon to be erected by the First Methodist Episcopal Church in Chicago's down-town district, will represent a combination of sky-scraper and conventional church building. The proposed structure will be twenty-one stories high. On the street level will be a huge auditorium, with a balcony using part of the second floor. The rest of the ground space will be given over to stores. Denominational headquarters and various church activities will be housed in the building, as well as all week-day activities of the Methodist Church, and national boards. Some office space will be rented for business purposes.

Rising from the roof of the 260-ft. building will be a spire 140 feet tall, with great chimes said to be large enough to dominate the roar of traffic. The "cathedral" will be French-Gothic in style and American in general structure, made of stone or granite. It will be erected on the site of the original First Methodist Church of Chicago, a site which has been in Methodist hands for eighty-three years. The cost will be about $3,500,000, and including the property, the total value when completed will be between six and seven million.





STORY OF A $1000 CHURCH

P. A. Millard, Worthington, Minn.

When I came to Worthington four years ago I found a resident membership of about 60. We soon began reaching out into new homes. Our house of worship began to overflow at regular services. After about three years of united work we found that our building would not accommodate our membership alone, without the many outsiders who attended. We realized that we must do something. We found, as hundreds of churches find, that though our membership was made up of as fine a bunch of folks as ever lived, most of them were laboring men and poor. We were not able to raise enough money to build. Building material was so high at that time that it would have been out of the question for us to try. After much discussion, we decided on the tabernacle idea, because we figured that the lumber could all be utilized later in our permanent building. The plan is original as to structure. It is so constructed that there are only four posts in the whole building that is 50x50. The roof is self-supporting. So many tabernacles have a whole row of posts down either the center or two sides that bother, but we have no such thing as that. Our chairs are arranged in the ordinary manner for facing the speaker from any part of the room. The roof is ship lap, covered with 3-ply heavy slate roofing, which is entirely fireproof. Folding chairs fastened togetheir in sections of six prevent noise.

This building has been a wonderful thing for us. People who have never gone to church come to our tabernacle. It is located on the back end of the lot on which the church stands. We now have a membership of about 250. The last year saw almost 100 added to our number, and we are hoping for even greater things for this year. Except in bad weather we nearly always have it full on Sunday evenings. In summer, when church houses are as hot as a bake oven (and almost empty) our building is filled and with comfort, as it cools off quickly after sundown. We do not use it during the real cold winter weather, as we find that the audiences which attend then can be accommodated in the church building.

Description

Size 50x50, seating about 400.

Seated with folding chairs fastened six in a row to overcome noise.

Roof is heavy grade composition slated roofing over shiplap.

Painted white. All doors and windows screened.

Floors and side walls of ship lap.

Floor joists 14 inches apart and resting on pieces of 4x6.

Total cost, including folding chairs, painting, etc., $1,000.

Presbyterian Church, Tyrone, Pa. **Presbyterian Church, Vineland, N. J.**

Asbestos shingles used over old shingles—used in new construction

ASBESTOS SHINGLES FOR CHURCHES

The use of asbestos shingles for churches is not only economical, but they are artistic in appearance, furnish perfect fire protection and are more permanent than any other form of roofing.

We show two examples of the use of Johns-Mannville asbestos shingles in the illustrations —One shows their use on a $250,000 church at Vineland, N. J., and the other shows where the asbestos shingles have been nailed over the wooden shingles on the church at Tyrone, Pa. These shingles are furnished in various shades to meet use of almost any material.

For information, write The Expositor, Church Building Department, which will forward same to the nearest Johns-Mannville Agency.

I AM A STEWARD OF THE MANIFOLD GRACE OF GOD

A Steward is "One Who Has Charge of the Household or Estate of Another." (Century Dictionary.)

The Obligation of Stewardship is not dependent upon my consent. It is **Committed to Me by My Creator.** Its validity lies in the fact of life. It is declared both in Law and Gospel.

I find great **Happiness in My Stewardship,** for where my treasure is, there will my heart be also.

To be a faithful and wise Steward I exercise **Constant Care in the Expenditure of the Income** entrusted to me. As a trustee for God I keep accounts—a **Budget.** I will render unto God the things that are God's.

This budget provides a definitely **Proportionate Part of My Income** for the altruistic **Work of Furthering His Kingdom.**

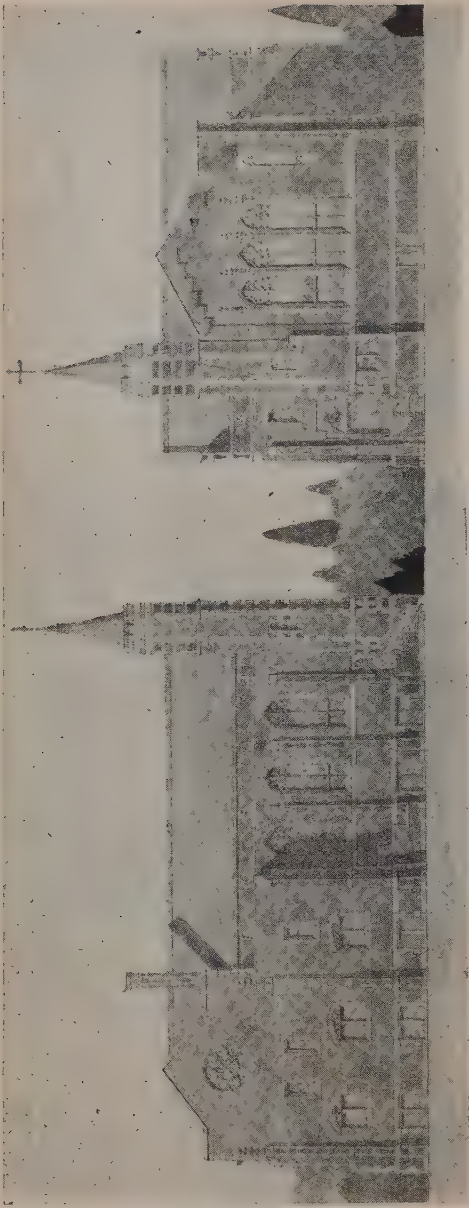
This includes, among other great causes, **the Support of My Church** in its **Local, National and World-Wide Ministries** in his name.

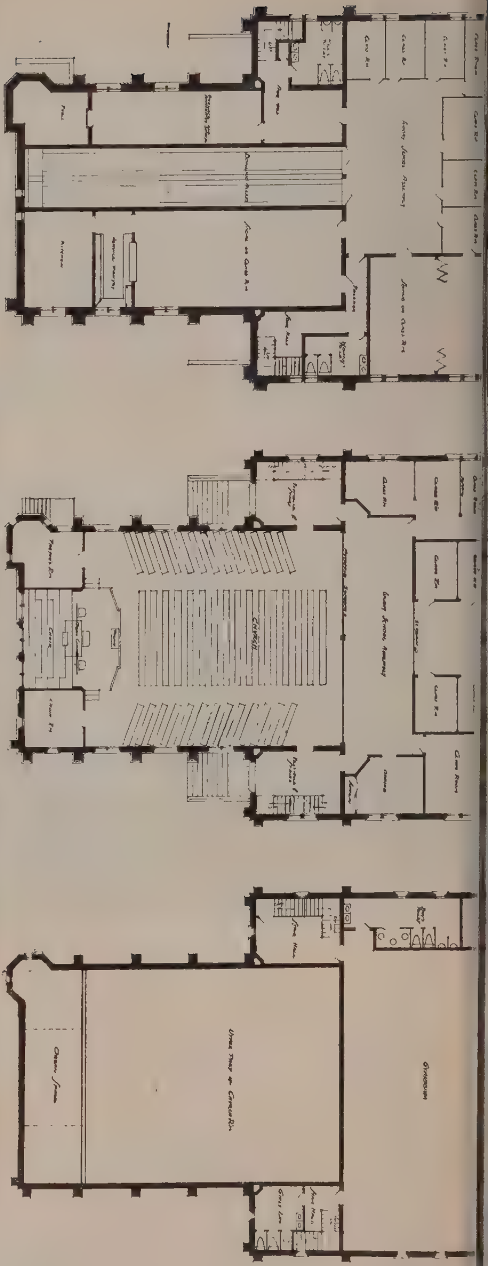
I find by experience that a **Tenth of My Income Is Not too Much** to meet the obligations and achieve the joys of my stewardship.

It is therefore my careful habit, at the **Beginning of Each New Year to Dedicate Not Less than One-Tenth** of my income to distinctive Christian service.

"I will place no value on anything I have or may possess, except in relation to the **Kingdom of Christ."**—David Livingstone.

Congregational World Movement





TRINITY EVANGELICAL CHURCH, CLEVELAND, OHIO

Albert E. Skeel, F. A. I. A., Architect,
Cleveland, Ohio

Here are plans for a modern city church caring for all the social activities. The cost is to be $75,000, seating 400, with space for 400 additional in the Sunday School room, with gymnasium and rooms for all the social and community service activities. The floor plans are 36 feet to 1 inch. Note the exterior view showing a churchly effect. The elevation shows the art glass windows facing 25th St. The Expositor plan of illuminating these windows is to be followed. If Deagan chimes were added this would soon become the most widely known church on the West Side of Cleveland. Rev. O. P. Schroerluke is the pastor.

ALABASTINE FOR CHURCH WALLS, ATTRACTIVE AND ECONOMICAL

Above is an illustration of a church interior treated with alabastine, a great improvement over paper and much less expensive than the usual decorative work.

You may have any tint you choose. It is sanitary, economical and durable. Redecorate your church and parsonage with alabastine this spring. Clean church as well as clean house at home. Ask for a booklet showing tints from The Alabastine Co., 699 E. Grandville Ave., Grand Rapids, Mich.

(Continued from Page 858)

economical, Sheetrock has several advantages which make it particularly suitable for use in partitioning Sunday Schools in church buildings. The walls and ceilings being made of gypsum are not affected by atmospheric changes so that they do not warp or spread apart at the joints. The material is also fireproof, highly resistive to heat and cold and an excellent sound-deadener.

The Kind of Carpet to be Used in Churches

(Written by the Bigelow-Hartford Carpet Co., New York, by request)

The illustration at right shows a church carpeted with Bigelow-Hartford carpet.

There is no definite opinion that can be expressed on this particular subject. The tastes of architects, decorators and the church members themselves have undergone a great change in the past generation and specially during the past decade.

An analysis of the church orders during the last six years of which we have a record shows that 60 per cent used carpets with figured patterns and 40 per cent used plain colors. In carpets with figured patterns, 43 per cent were body brussels, 36 per cent were Wiltons, 21 per cent were axministers. In plain color carpets, 85 per cent were plain Wiltons and 15 per cent axministers.

For all around use in churches where the entire floor, (aisles and under pews) is to be covered, a fine quality of Body Brussels, having a small pattern, can be confidently recommended. If a church can indulge in more luxuriousness, a good quality of worsted Wilton having a small figure is entirely appropriate. In selecting a Wilton or any other carpet with a cut pile face, the question of "shading" or crushing of the pile through wear must be taken into consideration.

For use in aisles only, a plain carpet or a plain colored runner makes a practical and less expensive furnishing.

For use in the chancel only, a plain carpet is generally required.

In selecting plain color carpets it must be kept in mind that plain colors show "shading" much more readily than figured patterns and no care on the part of a manufacturer can prevent this feature. The places where the wear is greatest will inevitably "shade" darker or lighter, according to the light in the room, than the balance of the carpet.

Quality

The kind of grade of a carpet does not necessarily determine its quality. Commercially speaking, a Tapestry Brussels is known as a cheap carpet, (and it usually is), and a Wilton is regarded as an expensive carpet; but there are many qualities weaving. The wools used in the manufacture of carpets are, generally speaking, of a character quite distinct from the types employed in other branches of wool manufacture. Carpet wools must possess superior strength of fiber, luster, straightness and length and,therefore, carpet wools come from sheep of rough breeds that live in cold countries and in mountainous regions.

It is the "wool mix" that is the first element in the character of the yarn used in a carpet. It is the use of the right kind of yarn and the skill and experience of the manufacturer that determine the quality of the finished product.

Found Wherever the Wear is Hardest

For three generations Bigelow-Hartford carpets have been standards for others to follow and by which all are judged. Into every yard of fabric turned out by the Bigelow-Hartford mills there is woven not only so much material, but what is of equal importance, nearly a hundred years of experience. The world-wide reputation of Bigelow-Hartford carpets and rugs has been built up on the one word—quality.

Lakewood, O., Presbyterian Church
Herman W. Mauer, Architect

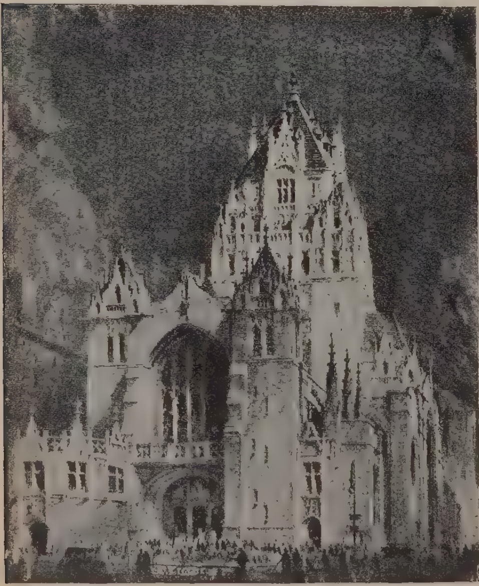
SHEETROCK USED IN PARTITIONS FOR SUNDAY SCHOOL ROOMS AND CHURCHES

One of the most interesting of modern innovations in the building field is what might be termed a mortarless and lathless wall plaster. This material, which is known as Sheetrock, is formed by moulding high grade specially toughened gypsum wall plaster between two sheets of fibrous material into durable, perfectly formed sheets, 32 or 48 inches wide and from 6 to 10 feet long.

These sheets are fitted with a patented reinforced nailing edge so that they can be nailed directly to studding and joists. The joints and nailheads are then covered with special "Finisher," when the walls and ceilings are ready to decorate with either wall paper, paint or calcimine.

In addition to being quickly applied, clean and

(Continued on Page 857)



$2,000,000 Broadway Tabernacle
Barney & Chapman, Architects
Constructed of Terra Cotta

First Baptist Church, Jamestown, N. Y.

The First Baptist Church of Jamestown, N. Y., is one of the strongest churches of the Baptist denomination in western New York. They occupy a church building valued at $150,000, which, if constructed today, would cost nearly twice that amount. The building was designed by Freeburg & Fiddler, local builders. The organ, which is one of the best in the city, was built by Barnes & Buhel, of Utica, N. Y. The building is heated by a vapor system, which, while somewhat more expensive than the ordinary heating equipments used in public buildings, is very much more satisfactory. We have a Sunday School department modern in every respect.

From the ancient days of the temple builders, and on through the Christian era, architecture has expressed the highest aspirations of the Church. And, through the Church, architecture has been canonized as the greatest of the arts, for the Church has always offered to the architect his finest opportunities.

The great Church builders of the middle ages had at their disposal unlimited time, and the resources of artist-artisans who spent lifetimes upon the intricate carving of details.

The architect of today, confronted by the complex requirements and limitations of time and labor available for his work, turns to the material which is most available, most adaptable, and expressive of the full character of his envisioned building.

For virtually all his problems the architect of today finds a stimulating and practical answer in Terra Cotta.

Dedication of a Church

With Consecration of Pulpit, Font and Communion Service

Dedication Sermon

Selection of Parts by EVAN J. LENA

The Order

The church being completed, and furnished with a pulpit, font and communion table, the communion vessels being placed on the communion table, and the congregation being assembled, the public worship of God is begun by a Salutation and the singing of a suitable hymn.

Salutation

One thing I have desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.

Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts; we shall be satisfied with the goodness of thy house, even of thy holy temple.

Hymn

Responsive Scripture Reading

Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness.

Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King.

God is known in her palaces for a refuge.

As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God; God will establish it for ever.

We have thought of thy loving kindness, O God, in the midst of thy temple.

According to thy name, O God, so is thy praise unto the ends of the earth; thy right hand is full of righteousness.

Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.

Walk about Zion, and go round about her; tell the towers thereof.

Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

For this God is our God forever and ever; he will be our guide even unto death.

The Prayer of Dedication

(The people are asked to join audibly and heartily in the responses.)

O Eternal God, mighty in power, and of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands. and who hast been graciously pleased to promise thine especial presence in whatever place even two or three of thy faithful servants shall assemble in thy name to offer up their praises and supplications unto thee; vouchsafe, O Lord, to be present with us who are here gathered together to consecrate this house, which we have builded, to the honor of thy great name, separating it from henceforth from all unhallowed, ordinary and common uses and consecrating it to thy service.

Accept now this house. We give it to thee. It is ours no longer. It is thine henceforth. We cannot hallow it; do thou hallow it. May the glory of the latter house be greater than the glory of the former!

God, the Father Almighty, maker of heaven and earth, Father of our Lord Jesus Christ, our Father, who art in heaven:

To Thee we Consecrate it.

Son of God, the only begotten of the Father, Prophet, Priest and King of thy people, Redeemer of the world, who on the cross didst suffer for our sins, the just for the unjust, and who ever livest to make intercession for us:

To Thee we Consecrate it.

God, the Holy Spirit, given to be our abiding teacher, sanctifier and comforter; Lord and giver of life:

To Thee we Consecrate it.

Accept, O. Lord, the offering of this **pulpit,** and grant that from it the good tidings of salvation may ever be faithfully preached, the Holy Scriptures ever rightfully interpreted and the common worship of thy people ever conducted in spirit and in truth:

Accept it, O Lord.

Accept, O Lord, the offering of this **Font of** Baptism, and grant that all who here receive the washing of regeneration and renewing of the Holy Spirit may receive such a measure of thy Holy Spirit that they shall ever remain in the number of thy faithful children, and enter into the joy of their Lord:

Accept it, O Lord.

Accept, we beseech Thee, the offering of these **Communion Vessels,** and grant that whosoever shall receive in this place the blessed sacrament of the body and blood of Christ, may come to that holy ordinance of faith, charity and true repentance; and being filled with thy grace and heavenly benediction, may obtain remission of their sins and all other benefits of his passion:

Accept them, O Lord.

Accept, O Lord, the other offerings, services and gifts of thy people for the sacred services and uses of thy church in this place, and bless them to their spiritual purposes, for the increase of thine honor and the beauty of the Holy Place wherein thine honor dwelleth:

Accept them, O Lord.

Make this a holy place, O Lord, by manifesting thyself here to them that seek thee, by opening blind eyes that they may see thy glory and thy beauty in Jesus Christ, our Lord, by unstopping deaf ears that they may hear thy voice, and, hearing, may obey.

Make this a holy place, O Lord, by here comforting the sorrowing, strengthening the tempted, encouraging the tried, giving hope to the hopeless, revealing the sunshine of thy countenance to darkened souls, and thy rest to the weary and heavy-laden.

Here, then, glorify thyself. Here may the name of Jesus always be honored and exalted. Here may the communion of the Holy Spirit ever be realized. So work here through us, O Lord, as to hasten the coming of thy glorious kingdom, through Jesus Christ, our Lord. Amen.

"Our Father, which art in Heaven," etc. Amen.

Dedication Sermon: Strength and Beauty

"Strength and beauty are in his sanctuary." Psa. 96:6.

The occasion of writing this psalm was the removal of the ark of the Lord from the house of Obed-edom the Gittite to Jerusalem. "On that day," says the sacred historian, "David delivered first this psalm to thank the Lord into the hand of Asaph and his brethren." It is thus linked with one of the most interesting events in Jewish annals.

Strength is power in action. Beauty is the assemblage of all graces. The strength and the beauty, being connected with God's sanctuary, must be divine strength and divine beauty. In what, then, consist this strength and beauty which so emphasize and make distinctive his sanctuary?

I. The "strength," then, which is to be found in the sanctuary is the power of the Holy Spirit. This is proved by the work and office of the Holy Spirit in the church of Christ.

The Word of God, which is to be read and preached here, derives all its power over the heart and life because inspired by the Holy Spirit. He it is who makes it quick and powerful, sharper than a two-edged sword. Without the inspiration of the Holy Spirit the Bible would be no more effectual in the work of the moral regeneration of the world than the teachings of Confucius or the ethics of Aristotle.

Christ himself, as God manifest in the flesh, as the Mediator between God and man, as our Prophet, our Priest, our King, would be unknown to us, except as an historical personage, the founder of a new sect of philosophers, were it not that it is one of the offices of the Holy Spirit to take of the things of Christ and show them unto men.

It is also by the influence of the Holy Spirit that the sacraments have any spiritual power. Aside from him they are only outward and meaningless signs; but in him they work with mighty and marvelous effect. The church, as the body of Christ, is made his mystical body and becomes a living church only by the power of the Holy Spirit. He it is who works on the heart of each individual member, and making each believer a living stone, unites and builds up these living stones until the whole "growth into an holy temple of the Lord,' "a habitation of God through the Spirit."

Thus I might go on and show that there is no conceivable strength that the soul needs which is not found in the sanctuary of the Lord.

II. But there is beauty in the sanctuary as well as strength, and what is this beauty? Beauty is the abstract term to denote any assemblage of graces; hence it is used in the Bible to signify holiness, being constantly associated with that word as the human expression of divine perfection. For holiness is but another name for wholeness, and signifies that to which nothing need be added, but which blends in itself all moral perfection in its utmost harmony and completeness. Holiness is God's beauty; and when we pray with David in the ninetieth psalm, "Let the beauty of the Lord our God be upon us," we pray that God may be present with us in his holiness, and impart to us the blessings which result from that holiness. So when we say "Strength and beauty are in his sanctuary," we mean by the term "beauty"to declare that God's holiness—the perfection and glory of the divine being—is to be seen and enjoyed in his sanctuary. God's dwelling in Zion made it, in the psalmist's words, "the perfection of beauty." God's being in his holy temple made manifest there his strength and beauty; and vouchsafing to write his name on earthly tabernacles, he hallows every house of prayer and causes all devout hearts to worship the Lord in the beauty of holiness. Where there is holiness in the heart of the worshiper where truth as it is in Jesus dwells in his soul there exists beauty of worship such as God approves. This gives birth to the highest style of worship.

Especially is there "beauty" in the sanctuary when Christ reveals himself there, in all the fullness of his grace and in all the freshness of his salvation; then indeed do we "sit down under his shadow with great delight," and our hearts, transported with his loveliness exclaim, "He brought me to the banqueting-house, and his banner over me is love."

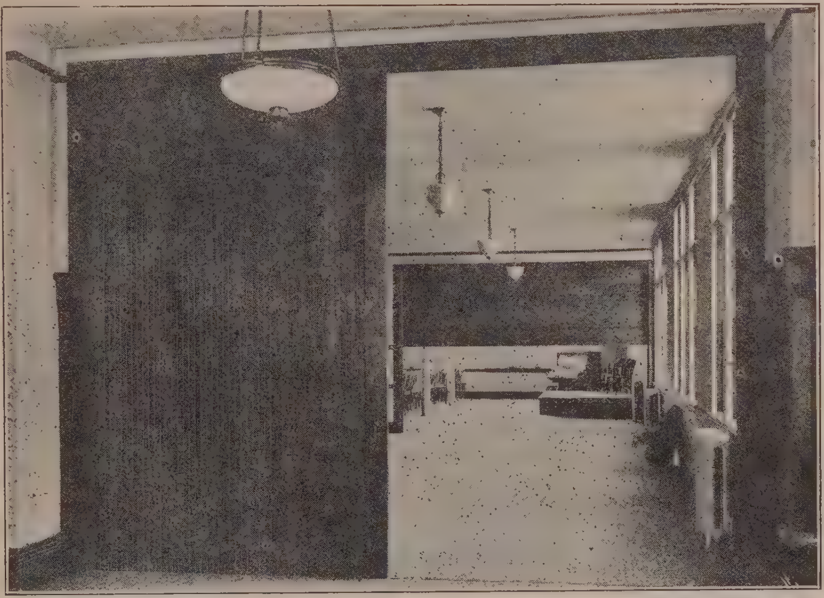
So, then, these two words, "strength" and "beauty," the correlative terms of spiritual power and holiness, represent the great work of the Holy Spirit in the church of God. That is the work which he is to do within these walls. You already have material strength and beauty in the substance and solidity of your edifice, and in the ornaments and appointments wherewith it is embellished. It is strong and it is beautiful as the work of a human architect. What we want now is that the life within these walls—the living stones—may be built up by the divine Architect, the Holy Spirit, into a living temple; built up as noiselessly as was the temple of Solomon when "neither hammer nor ax nor any tool of iron was heard in the house, while it was in building;" and built up so beautifully that there shall be in the completed character "no spot, nor wrinkle, nor any such thing."—W. B. S.

DEDICATION OF A PARISH HOUSE

Hymn: "Founded on thee, our only God." —S. F. Smith.

Salutation: "Be ye kindly affectioned one to another, with brotherly love; in honor preferring one another; not slothful in business fervent in spirit; serving the Lord."

"Above all things, have fervent charity



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among yourselves. For charity shall cover the multitude of sins."

Scripture, responsively: "The earth is the Lord's," etc. Psalm 24.

ACT OF DEDICATION

Pastor: To thy glory, O God, our Father, by whose favor we have built this house;

To the honor of Jesus; thy Son, our Saviour, and for the advancement of his kingdom among men;

To the praise of thy Holy Spirit, God with us, our guide to the truth;

People: We dedicate this house.

Pastor: For the promotion of community spirit;

For strength to the young, in body, mind and soul;

For help to right thinking and right living;

People: We dedicate this house.

Pastor: For the help of the needy;

For the promotion of brotherhood;

For the redemption of men.

People: We dedicate this house.

Pastor: For fostering patriotism;

For the training of the public conscience;

For aggressive service against all evil;

People: We dedicate this house.

Unison: Now, therefore, we humbly beseech thee, accept thou the offering which we bring thee this day. As a tribute of gratitude and love, a free will offering of gratitude and praise, we the people of this church and congregation now dedicate this entire building. Amen.

Prayer: Blessed be thy name, O Lord, that it hath pleased thee to put into the hearts of thy servants to build this Parish House (Community House, Chapel) to thy praise and honor. Let thy blessing be upon them, their pious and charitable work. Remember them concerning this: Wipe not out this kindness which they have done, and grant that all they who shall hereafter enjoy the benefit of this work, may show forth their thankfulness by rightly using it, to the glory of thy blessed name. Through Jesus Christ, our Lord. Amen.

(Or this, or both):

O Lord, God, who art the giver of all wisdom, and willest that children and young people should be brought up in the fear and love of thy holy name; pour down, we beseech thee, the gift of thy loving kindness upon this place, that all who shall be gathered together in it for Sunday School, social and other activities, may grow in thy grace, and be delivered from all evils of body, mind and soul. Through Jesus Christ, our Lord. Amen.

(Or this):

O God, whose glory is great in all thy churches, and the praises of whose name resound in the assembly of thy saints; we, thy servants, would humble ourselves before thee, and worship thine infinite majesty. We celebrate thy wisdom, power and goodness, that shine forth in the works of creation and redemption through Jesus Christ our Lord. We bless thee for all temporal and spiritual good that we continually receive at thy bountiful hands. But more especially, with all thy people assembled this day, we praise thee that thou didst send into the world thy Son to save us; and having delivered him up for our offenses didst raise him again for our justification; and that through his glorious resurrection has given us the blessed hope of everlasting life. O Lord, may these our thanksgivings, come up with acceptance before thy throne. Make us worthy to have part in the resurrection of the just, and the glory of thine eternal kingdom; whither Jesus the forerunner hath entered, where now he lives and reigns and is worshiped and glorified; with thee and the Holy Spirit, one God, blessed forevermore. Amen.

Hymn: "Arise, O King of grace, arise."—I. Watts.

Benediction: "The grace of the Lord Jesus Christ, and the love of God," etc.

—Service compiled and adapted by Rev. G. B. F. Hallock, D. D.

DEDICATION OF A CHURCH BELL

(The bell may be dedicated before it is placed in the tower or steeple, or after it is put there. This service is suitable in either case. If before, it may be placed at a convenient height, and the minister standing at its side, begins:)

In the name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Lord's prayer. All uniting.

Minister: "Our help is in the name of the Lord our God."

People: "Who hath made heaven and earth."

Minister: Glory be to the Father, and to the Son, and to the Holy Ghost,

People: "As it was in the beginning, is now and ever shall be, world without end. Amen."

Minister: "Dearly beloved brethren, let us beseech the mercy of God the Father Almighty, that he, hearkening to our cry, may sanctify with his blessing this bell (these bells) now to be consecrated to him and to his service."

Minister: The Lord be with you.

People: And with thy spirit.

Minister: Let us pray: O Lord, show thy mercy upon us.

Choir or People: And grant us thy salvation.

Minister: O God, make clean our hearts within us.

Choir or People: And take not thy Holy Spirit from us.

Almighty God, who by the mouth of thy servant Moses didst command to make two silver trumpets for the convocation of solemn assembles, be pleased to accept our offering of this the work of our hands; bless, hallow and sanctify it with thy heavenly benediction, and grant that through this generation and through those that are to come it may continually call together thy faithful people, to praise and worship thy Holy Name, through Jesus Christ our Lord. Amen.

Grant, O Lord, that whosoever shall be called by the sound of this bell to thine house of prayer may enter into thy gates with thanksgiving, and into thy courts with praise; and finally may have a portion in the new song, and among the harpers, harping with their harps in thine house not made with hands, eternal in the heavens, through Jesus Christ our Lord. Amen.

Grant, O. Lord, that whosoever shall by reason of sickness or any other necessity, be so let and hindered that he cannot come into the house of the Lord, may in heart and mind thither ascend and have his share in the communion of thy saints, through Jesus Christ our Lord. Amen.

Grant, O Lord, that they who with their outward ears shall hear the sound of this bell may be aroused inwardly in their spirits, and draw nigh unto thee, the God of their salvation, through Jesus Christ our Lord. Amen.

Grant, O. Lord, that all they, for whose passing away from this world, the bell shall shall sound, may be received into the paradise of thine elect, and find grace, light, and everlasting rest, through Jesus Christ our Lord, to whom with thee, and the Holy Spirit, be all honor and glory for ever and ever. Amen.

Grant, O Lord, that all they who shall minister to thy service by ringing this bell may be fulfilled with all reverence and godly fear, and mindful of the sacredness of thy house, may put away from them all idle thoughts and light behaviour in the discharge of their service, and so continue in holiness of life, that they may be counted to stand with them who praise thee evermore in the heavenly Jerusalem. Through Jesus Christ our Lord. Amen.

(One or more of these prayers may be added or chosen instead of others.)

Blessed be thy name,O Lord, that it hath pleased thee to put into the heart of thy servant to offer this memorial to thy praise and honor. Let thy blessing be upon him, his family and his substance. Accept, we beseech thee, his charitable work. Give him abundantly of thy grace in the present life, and in the world to come life everlasting; through Jesus Christ our Lord. Amen.

Almighty God, who didst sanctify material things to the honor and glory of the church; we entreat thee to bless and hallow this bell set apart for the services of thine house. May its voice be a joyful sound to all Christian people, bidding to prayer and praise, and a right keeping of thy holy day; through Jesus Christ our Lord. Amen.

We beseech thee, almighty God, that this bell may speak in warning tones to the ungodly and the careless of the claims of thy house of prayer, and lead them to seek a new life in thee; through Jesus Christ our Lord. Amen.

We beseech thee, Almighty God, that the sound of this bell calling faithful souls to the sacrament of the Body and Blood of Christ, may be heeded by us, that through the power of the holy communion Christ may dwell in us, and we in him; through the same Jesus Christ our Lord. Amen.

Almighty God, we pray thee that those who are suffering from any sickness whereby they cannot appear in thy courts, may through this sounding bell have comforting and peaceful thoughts of thee; through Jesus Christ our Lord. Amen.

Almighty God, vouchsafe, we beseech thee, that the tolling of this bell at the passing away of any mortal life, may lead us to holy anticipations of that life which knows no ending; through Jesus Christ our Lord. Amen.

(Then shall they ring one short peal, after which this hymn may be sung.)

Raised between the earth and heaven,
Now our bells are set on high;
In the name of Him who giveth
Skill, and strength and industry.

For his praise we meekly lay them
As a gift beneath his throne;
All their sweet and noblest music
Shall resound for him alone.

Faithful men afar shall listen,
'Mid their daily toil or rest,
While the melody shall bid them
Love the Church where all are blest.

When the spirits of the faithful
Pass away to light and peace;
Solemn tones shall then forewarn us
Soon our life and work must cease.

May these loud and well-tuned voices
Pealing forth in grand accord,
Lift our hearts through joy and sorrow
To thy throne, most gracious Lord.
—W. B. Smith.

Tune "Havergal," 8.7.8.7., by W. H. Havergal. Or "Stuttgard," by H. L. Hassler. Or any suitable tune of this metre.

(Another good hymn is one beginning "Lift it gently to the steeple," etc. Author unknown.)

Benediction.

(If desirable a brief sermon may be given before the benediction, on such a text as "I was glad when they said unto me, Let us go into the house of the Lord." Psa. 122:1; or one of invitation like, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Rev. 22:17.)

—Service compiled and adapted by Rev. G. B. F. Hallock, D. D.

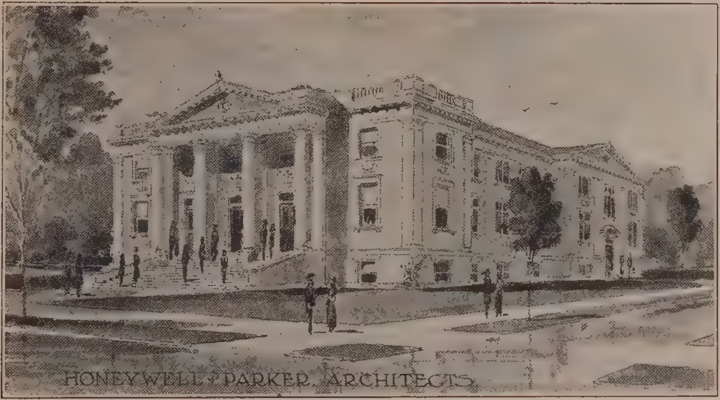
CONSECRATION OR DEDICATION OF COMMUNION TABLE

In the name of the Father, and of the Son, and of the Holy Ghost. Amen.

The Lord's prayer. All uniting.

Hymn.

O Saving Victim, opening wide
The gate of heav'n to man below!
Our foes press on from every side!
Thine aid supply, thy strength bestow.
All praise and thanks to thee ascend,
For evermore, blest One in Three;
O grant us life that shall not end
In our true native land with thee.



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Or, "O sacred head, now wounded."

Or, "Sweet the moments, rich in blessing."

Dedication: O most glorious God, we acknowledge that we are unworthy to offer to thee anything belonging to us; but we beseech thee, in thy great goodness, to accept this communion table which thy servants now desire to offer to thee; and to bless, hallow and sanctify it that it may be used to thy glory. And earnestly we pray thee to grant that whomsoever shall receive from this table the blessed sacrament of the body and blood of Christ may come to that holy ordinance with faith, charity and true repentance, and being filled with thy grace and heavenly benediction may, to their great and endless comfort, obtain remission of sins and all other benefits of his passion, through the same, Jesus Christ our Lord. Amen.

Or this form:

O Lord God, who madest earth and heaven and all that is therein; who didst give thy Son to us that he should shed his blood for us upon the cross, and give us the sacrament of that sacred blood and the fruit of the vine; we beseech thee to accept, to bless, hallow and sanctify this communion table, setting it thus apart henceforth from all unseemly uses and for the one holy purpose for which it is designed. And we pray thee, O Father, that we, with all thy faithful ones, who shall come hither to receive the Bread of Life and the Wine of Refreshing may come with true humility and penitence and with a fervent desire to follow thy holy commandments and ways all the days of their life, through Jesus Christ our Lord and Saviour. Amen.

Additional suitable prayers: (Any may be chosen.)

O Lord our heavenly Father, whose well-beloved Son, our Saviour Jesus Christ, did offer up himself to thee upon the altar of the cross, a full, perfect and sufficient sacrifice for the sins of the whole world, and didst ordain a pure, unbloody sacrament of bread and wine, as a memorial before thee forever; grant unto us, we beseech thee, and to all who shall approach this table, that we may come before thee with clean thoughts and pure hearts; with bodies undefiled and minds sanctified, and may perform a service acceptable unto thee; through the same Jesus Christ our Lord.

Or this:

Lord Jesus Christ, God that hidest thyself, give us grace, we implore thee, to discern thee spiritually in the most blessed sacrament of the body and blood; to receive thee into our souls prostrate in adoration, to entertain thee with our utmost love and not let thee go except thou bless us. Grant this, O Saviour, who with the Father and the Holy Spirit livest and reignest, one God, world without end. Amen.

Or this:

O God, who in this wonderful sacrament hast left us a perpetual memorial of thy passion, grant us, we beseech thee, so to venerate the sacred mysteries of thy body and blood that we may always perceive in ourselves the fruit of thy redemption, who livest and reignest with the Father and the Holy Spirit, one God, world without end.

Closing hymn (if desired):

Bow we then in veneration
  Of the sacrament of might;
Ancient forms resign their station
  To our newer Gospel rite;
Faith supplies with adoration
  All defects of touch or sight.
Honor, laud, and praise addressing
  To the Father and the Son,
Might ascribe we, virtue, blessing,
  And eternal benison;
Holy Ghost, from both progressing,
  Equal laud to thee be done.

(Or any suitable hymn.)

Antiphon:

O sacred banquet in which Christ is received, the memory of his passion renewed, the mind filled with grace, and the pledge of future glory given unto us,

Choir: Alleluia.

Thou gavest them bread from heaven,

Choir: Alleluia.

Containing in itself all sweetness,

Choir: Alleluia.

—Form adapted and furnished by Rev. G. B. F. Hallock, D. D.

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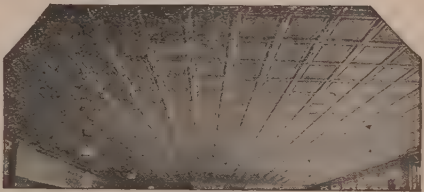

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A DEDICATOR'S OBSERVATIONS

Geo. L. Snively, in The Christian Evangelist, St. Louis, Mo.

The space allotted the dedicator in this symposium is hereby dedicated to a decalogue of Thou Shalt Nots. That is to say:

1 Do not permit any assembly in the new building prior to dedication. Men will pay one dollar for an organ recital ticket Friday night and absent themselves from dedication service Lord's day morning, when, if present, they would have given one hundred dollars each, but they "have already seen it." Violation of this injunction will always cost any congregation hundreds of dollars.

2. Do not regard dedication day as complete when the building only is formally set aside unto God.

The builders themselves should be solemnly reconsecrated unto him whose they are and whom they serve. Amidst the ceremonials opportunity must be given for the dedication of life to him. Nothing else so sanctifies that festal day as confessions of Jesus in his new, unsullied temple.

3. The building committee should never affix signatures to stereotyped contracts presented by seating and other supply men. The solicitor does not deliver the goods. Dedications have been postponed weeks beyond stipulated and strategic dates by greedy manufacturers. Always have a reliable local attorney draw the covenant and provide a cash penalty for each day's delay beyond the promised time of delivery. Only then can you safely give proper announcement of dedication services.

4. Do not let cost be too determinative in selecting the church site. A block is preferable. At least secure a corner, but not the one where street cars turn or switch. It should be conspicuous, where population is drifting, rather than receding, chosen with reference to homes of the parishioners.

The committee is always justified in subtracting steeple and other ornaments from the building in order to secure land so attractive and easy of access "that my house may be filled."

5. Do not delay calling your dedicator. He should have three months' notice of his task. He will give you invaluable suggestions for preliminary work essential to success and almost guaranteeing it. The people must be taught to think in large figures. Ambitious musicians must not sing the golden harvest hour away; nor gracious visiting ministers obscure the debt. The sacrificial spirit must be enkindled in all hearts. Call him early.

6. Never dedicate to vanity. I have witnessed two occasions where there was great glorying in that our edifice overshadowed every other church building in town. The ceremonials were a solemn farce. Still, the worship of humble disciples therein will yet redeem these houses unto God. They will be glorified when they offer shelter to the poor, refuge to the strange, an altar to the penitent, rest to the weary knight of the holy grail. Therein consists their true dedication.

7. Do not locate the baptistry under the pulpit platform, nor the choir loft, nor make it so deep as to conceal from view the child candidate. It should be the most conspicuous appointment of the Lord's house.

The choir should not be in the rear of the speaker. Inattentive choir girls have ruined for many the effect of noble sermons, but it is hard for them to properly attend a sermon when they can not see the speaker's face.

8. Do not build till a large majority of the active members enter whole-heartedly into the enterprise. This does not mean wait till all whose names are on the register vote "aye." There are some in every flock who for economic reasons declare, "It will break our hearts to abandon the old church sanctified by such holy memories." It is usually pocket, rather than heart-hurt, affecting these and a few must not be permitted to stay the progress of the kingdom. Persistent kindness to such families has often been rewarded by unexpected and munificent dedication day gifts. Be patient with them and pray for the peace of Jerusalem.

9. Do not begin building till half the cost is pledged to be paid—one-third when the contractor's bond is filed, one-third corner-stone-laying day, and the balance when the roof is spread.

When the total cost is not provided in advance, prominent members must make their preliminary pledges with the understanding they are to make inspirational pledges dedication day. When this final appeal is made the people will remain silent nor give one dollar till the familiar voices of their leaders are heard, so giving as to make themselves poor, rather than have their Lord humiliated by an inadequate treasury in the presence of Canaanits and Perizzite. I hesitate to say dedication triumphs are not achieved by the "countless small gifts of the crowd" but rather by the large gifts of a determined few. The first seven gifts average from fifty to a larger percentage of all that is given on dedication day.

Many heart-breaking dedication day failures will be averted if church leaders will consider this paragraph well before making preliminary pledges.

10. Do not consider the church debt paid when merely pledged. When we construct bridges and schools we bond the territory for twenty years. In churches, too, we build for the future. We should build so well as to justify pledging our future income for the payment of proper dignity of structure and efficiency of equipment. Except in very rare instances, I regard three years as the maximum time on which these final pledges should be taken. After that the debt, if any, should be borne by individuals and not by the building. All pledges should be signed on negotiable notes to bear interest after maturity. It is very gracious in all who can possibly do so, to borrow, if necessary, the amount of their pledge at the bank and pay it at once into the church treasury. Right or wrong, we all know a long standing debt greatly cheapens a church in the estimation of the general public, who regard it as refutation of the members' faith in Him who said, "Give and it shall be given unto you."

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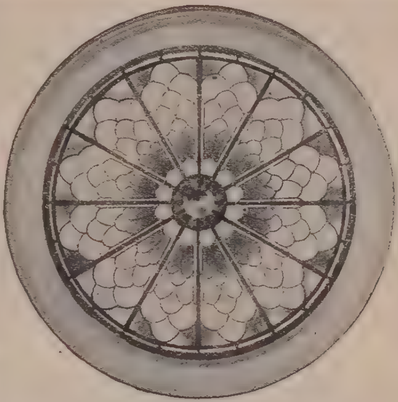

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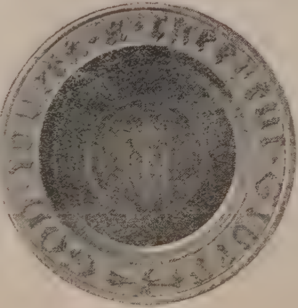

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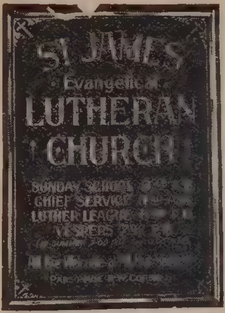

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THE FUTURE OF THE PRESBYTERIAN CHURCH

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Outside View, by Dr. **Orvis F. Jordan,** a Disciple, minister First Church, Evanston, Chicago.

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preters of organized Christianity will make
cies in the larger units of the American Church
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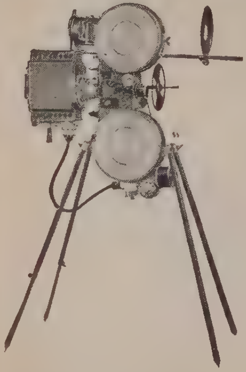

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Illustrative Department

Texts Illumined: Psalms

The Russian Emperor and the Ninety-First Psalm 424

Psalm 91. One day in 1812, the Russian emperor Alexander, who was about to quit St. Petersburg, had retired into his cabinet alone, and was arranging some affairs before his departure. A woman entered. He was astonished at this, for women were not permitted to enter his cabinet without leave, not even his own family. He went to meet her, and perceived it to be the Countess Tolstoi, who wished him a happy journey, and presented a paper. Conceiving it to be a petition, he put it in his pocket; and when she was gone, resumed his former employment. At the first night's quarters he took out the paper, and, to his surprise, found it to be the ninety-first Psalm. He read it, and its contents calmed his troubled spirits, and he exclaimed, "O that these words were for me!" Some time after this he was at Moscow, in one of the most critical periods of his life, for this was the year when Napoleon made his fatal attack on Russia. Alone in his cabinet he was arranging some books on a table, and a volume of the Bible fell down; in falling, it opened; and the emperor, on taking it up, cast his eye upon the page, and beheld again the Psalm that had once comforted him. At this time he recognized the voice which called him; and he replied and said, "Here I am, Lord; speak to thy servant." He read and found every word suitable to himself; and ever after, until his last breath, he carried this Psalm about his person, learned it by heart, and evening and morning recited it at his devotions. After his death his valet-de-chambre stated that the emperor always had a certain paper in his pocket, which he prohibited them from touching, otherwise than to remove it from one coat to another. It was put into his coffin along with him.

Pitching One's Tent 425

Psalm 91:1. When the weather is dry and not too warm one may pitch the tent almost anywhere. But a rainy day, or a heavy breeze, or a storm in a dark night are possibilities. So campers have to be careful, and there are many things to learn about the commonplace matter of pitching a tent.

In Eastern lands where tent life is common, and where many are nomads, tent pitching is something of an art.

It is not strange, then, to find a word on the matter in an old hymn, thus—"He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty"—meaning that he who had pitched his tent or learned to dwell in the fellowship of God, would abide or remain all night under the protection of the Almighty.

The night season is the season of prowlers and of dangers to tent dwellers. Night is the symbol of trial, and grief, and many things. But the man who has pitched his tent right is assured that night shall not disturb him, for he is divinely protected against all it may mean.

Protection from Disease 426

Psalm 91:5, 6. The remarkable immunity of Christians in times of epidemics as compared with other nations is noticed in all mission stations. So much so that a Turkish official once remarked, "How is it, O ye Christians; has God spread his tent over you that you are spared?" No, it is not supernatural protection. It is the uncommon sense of the Book which teaches that cleanliness, physical, mental and spiritual, is the nearest kin to holiness.

The people of the Orient have worn the dark glasses of superstition and ignorance for centuries. It is for natives who see the sunlight of a Christian country to tear away the dark glasses and give a vision of cleanliness and healing, and of the one living God.—World Outlook.

No Music in Heathenism 427

Psalm 92:1. Heathenism has no hymn books. Buddhism, Brahmanism, Confucianism, Mohammedanism, and paganism do not break forth into songs of joy. How could this be expected of religions whose gods inspire only fear and dread? Charles E. Scott, of China, describes the Buddhist chants as "weird," with "a vein of sadness in them as of joy unattained, of hope unrealizable," and goes on to say, "they give many people a sense of unutterable homesickness."—The Sunday School Times.

The Comfort of a Great Psalm 428

Psalm 103. On February 17, 1688, when young James Renwick was executed at the Grassmarket in Edinburgh he sang a part of this psalm.

The entry in the Diary of David Livingstone for August 9, 1872, is as follows: "I do most devoutly thank the Lord for his goodness in bringing my men. Three came today, and how thankful I am I cannot express. It is well—the men who were with Mr. Stanley came again to me. "Bless the Lord, O my soul, and all that is within me bless his holy name. Amen."

Knoweth—Remembereth 429

Psalm 103:14. I once met a mother walking with a little crippled boy, whose frail limbs were covered with steel braces up to his thighs. He was hobbling along in a pitiable way, but his mother was encouraging him at every step.

"That's good! that's fine! why, you're doing splendid!" she would say, and then the poor little one would try so hard to do still better than he had done; not to show off, but just to please his mother. Presently he said:

"Mamma, watch me; I'm going to run."

"Very well, darling. Let me se you run," said his mother, in a most encouraging tone. Some mothers would have said:

"You'd better not try it, or you'll break your neck!"

I watched almost as eagerly as his mother to see how he would do. He took two or three steps that did pretty well, and then he caught one foot against the braces on his other leg, and would have fallen headlong over the curb, but his mother caught him, and put him back on his feet again. Then she stroked his hair, kissed his pale cheek, and said:

"That was fine! That was splendid! You can do better next time!"

Just so our heavenly Father often does with us, when we stumble in our hobbling efforts to please him. The little boy's performance was perfect in the eyes of his mother, for she knew only too well the weakness of his frame. In a similar way can the weakest of us fully please God.—Elijah P. Brown.

The Stone That the Builders Rejected 430

Psalm 118:22. A man died in a hill town of Massachusetts a few years ago, widely known and honored and loved. By many friends of different ranks his death was felt as a sort of personal loss, and a loyal comradeship of friends declared some memorial must be set up at his grave, out of a common contribution. A handsome fund was subscribed, and a fine marble monument talked of. Soon word came that now the ground was ready, a huge boulder having been removed to make the spot more sightly. A delegation of friends, including one or two of his intimates, went to visit the place, and suddenly the marble-cutter's order was countermanded. "We want that boulder for our monument!" they said. "Massive and strong and grand—the way he was himself, real, living rock. Get that boulder back—the one you threw away. It's the one we want. It'll last as long as the world does." There it stands today, huge, majestic, a brass tablet inlaid on one rough face—the stone that the builders rejected.—Pilgrim Teacher.

Good Luck 431

Psalm 118:26. In President Harding's farewell address to his neighbors and friends in Marion, he said, "Good luck to you. That is my prayer."

He might have used the words of the Prayer Book version of the 118th Psalm, 26th verse: "We have wished you good luck, ye that are of the house of the Lord." The people might have used this antiphonal, again using the Prayer Book version of Psalm 45:4: "Good luck have thou with thine honor. Ride on because of the word of truth, of meekness,
of righteousness."—Frederick E. Emrich.

Unto the Hills

Psalm 121:1, 2. There is a bit of Script
which means just the opposite of its appar
import as it is given in the King James V
sion. That is the beginning of the One H
dred and Twenty-first Psalm:

> I will lift up mine eyes unto the hills, fr
> whence cometh my help. My help cometh fr
> the Lord, which made heaven and ea
> (Verses 1, 2).

Here the psalmist seems to be declaring t
in beholding the majesty of the hills he
moved to look for his help to the Lord v
made them. It is a beautiful thought, that
looking through nature up to nature's God, a
this passage has caused many a devout s
to commune with him when entranced by
beauty of a mountain landscape.

And yet the psalmist would have been h
ror-struck with the idea of such a thought
cause of the use that then was made of
heights. They were points of advantage u
which idols were conspicuously placed. T
psalmist would not think of associating
help of the Lord with places so desecrat
What he did say is shown in the Revised V
sion:

I will lift up mine eyes unto the mountai
From whence shall my help come?
My help cometh from Jehovah,
Who made heaven and earth.

The passage is very dramatic. After say
that he will lift up his eyes to the mountai
the psalmist recoils from the statement,
though he looked to the idols for help, and w
indignation exclaims, "From whom shall
help come? My help cometh from Jehova
not from impotent idols, but from him w
made heaven and earth!—M. C. Hazard.

Insuring the Minister

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State that places churches in the class w
factories, railroads, and coal-mines, and obli
church officials to insure their clergymen, s
tons, organists, and parish workers. The co
pensation officials declared that clergymen w
as liable to meet with accident in the perfor
ance of the pastoral and ministerial relation
the other employees, and cited the instance
Rev. H. G. G. Vincent, rector of the Protest
Episcopal house of prayer at Branchtown, w
was struck down by an automobile as was le
ing his home to visit a parishioner in a hospi

Why should not the churches take out
surance for the minister? No institution e
had a more devoted body of servants than
church. Neglect, sinful in character, is bei
replaced by consideration for the ministe
material well-being, but the turn in the r
has by no means been passed. Far too ma
self-denying clergymen are still left to surv
or perish as fate and old age may determi
A minister does not ask for distinction, but
does demand, and justifiably, a position of se
respect, and old age guaranteed against want
Christian Register.

(An effort will be made to have ministers
cluded in the minimum wage laws, which w
be urged upon several state legislatures.
the gospel does not move heads of denomi
tions to do right, the civil law may bring th
to time. F. M. B.)

Illustrations from Recent Events

REV. PAUL J. GILBERT, Bowling Green, O.

Brotherly Hatred 434

Eph. 4:31; Gal. 5:19; Matt. 6:15; 1 John 2:9

Those who are skeptical regarding the growth of the Christian spirit of love and unity in the world will find something mighty interesting in the following plan of the Rev. Cotton Mather to deal with his fellow Christian, Wm. Penn, who was guilty of the crime of being a Quaker. The letter was read at a banquet in honor of Herbert Hoover, who is a Quaker, by Judge E. C. Lindley:

"September Ye 15, 1682.

"To Ye aged and beloved Mr. John Higginson: There is now at sea a ship called the 'Welcome,' which has on board an hundred or more of the heretics and malignants called Quakers, with W. Penn, who is the chief scamp, at the head of them.

"The general court has accordingly given secret orders to Master Malachi Huscott of the brig 'Porpoise' to waylay the said 'Weclome' slyly, as near the Cape of Cod as may be, and make captive the said Penn and his ungodly crew, so that the Lord may be glorified and not mocked on the soil of this new country with the heathen worship of these people. Much spoil can be made by selling the whole lot to Barbadoes, where slaves fetch good prices in rum and sugar, and we shall not only do the Lord great service by punishing the wicked, but we shall make great good for his minister and people.

"Master Huscott feels hopeful, and I will set down the news when the ship comes back.

"Yours in ye bowels of Christ.

"Cotton Mather."

We have a long way to travel yet before we get to our destination, religiously, but we have come a long way.

Amplifiers 435

Rom. 10:18; Psa. 19:4; 1 Thess. 4:10

What has been called by one scientist at east, "the most important electrical device hat has been developed during the 20th cen-ury," consists of a little vacuum tube ampli-ier not more than an inch and a half long and a little more than half an inch in diameter, r about as large as a fair sized Georgia pea-ut.

Already, through its perfectly marvelous amplification of power, as well as sound, it has nabled us to talk around the world without wires, saves ships in fogs, guides aeroplanes, magnifies the human voice a million times so hat it can be heard in a perfectly enormous rowd, as was the case when President Hard-ng delivered his inaugural address, brings ound to the deaf, locates ore and oil deposits, mproves the work of X-rays, and promises to o a number of other marvelous things. And ll this through the increasing of electrical ower which passes through its simple con-truction.

How suggestive that is of what the power of Christ, through his Holy Spirit, has accomplished and is working in the world! Each simple, consecrated life permitting him to increase his power; each generation amplifying it and passing it on to the following generation; what Light, Liberty and Love shall not this old world yet witness. The single issue with your life and mine is: "Will you let my power, unhindered by self, flow through you?" Let the answer be clear and without fear.

No Afterglow 436

Num. 13:26; Rom. 12:1; Heb. 3:8

A match company advertises one brand of matches as having "no afterglow," and, therefore, not so liable to cause fire when thrown aside after lighting. That suggests, by contrast, the fact that there is no afterglow in the lives of some Christians whom the minister is called upon to bury. They were honest and decent enough as citizens, and there were some other admirable traits in their lives, but there was no warm, helpful, cheering "afterglow." Nobody ever became "hungry" to know of Jesus Christ with his comforting, thrilling companionship because of their passionate witness for him. They had missed something. They had come to Kadesh-Barnea and turned back into the drab monotony of "wilderness life;" They had not gone on. Wilderness life has no "afterglow." What is admirable for matches is tragedy for character. Is there a glow in your life for him now? Then there will be an afterglow.

Myself and Me 437

Gal. 6:2; Luke 6:32; 1 John 3:17

Some people find it very hard to see over their own doorstep with the naked eye. The real story of their lives is this:

"I had a little tea party
This afternoon at three.
'Twas very small—
Three guests in all —
Just I, Myself, and Me.
Myself ate up all the sandwiches,
While I drank up the tea.
'Twas also I who ate the pie
And passed the cake to Me."

Their interest is pretty much confined to what happens within their own four walls, in their own little town or their own church. Now to be interested in one's church is a good thing. But one who is interested in his own church only is never able to do very much for that church. He is worth far more to his own local church when his interest extends beyond it, when he has something like the feeling which Jesus had when he looked out over the multitudes and was filled with compassion for them. "The light which shines farthest shines brightest at home" and the man whose heart is filled with interest and sympathy for people at a distance from him has a heart all the more ready to take upon it the burdens of things nearest.—The Continent.

Wire It To New Jersey's Governor 438

Prov. 12:15; 2 Cor. 11:13; Rom. 16:18

An exchange calls attention to the fact that there has been a 500 per cent increase in crime in beer-soaked, war-fed-up Germany since the armistice.

"Two million cases of degeneracy have been reported. In Berlin there have been 110 murders in 10 months. This is all due to the stubbornness of Germany in refusing to permit enough beer and wine. If Germany would only permit the German to have enough beer to make something touch the ground besides his feet he could not get around so well to stick a knife into his fellowman. Beer and wine would solve the problem for Germany."

Bad Record No Bar to Employment 439

John 6:64; 1 Cor. 6:11; Acts 9:15

A. G. Albraitis, an elevated motorman in New York, who operated the train that crashed into a stalled train recently, resulting in two deaths and more than a score of injured, had been censured 21 times and suspended eleven for violating rules of safety. And yet he was employed by the Interborough Rapid Transit Company. Officials of the company also testified that other men with similar records were employed.

In the Kingdom of God a bad record is no bar to usefulness provided that the record has been blotted out by the Power of Christ in answer to Repentance and Faith.

Ask Harry Thaw & Co. 440

1 Kings 21:16; 2 Sam. 11:15; Rom. 3:23

Last year a New York artist, Alexander MacArthur, a foster son of John R. MacArthur, wealthy contractor, was jailed on the charge of criminal assault upon two women. The artist denied any connection with the assault, declaring that he couldn't possibly do such a thing because "My name is in the social register." Unluckily, in the words of the cartoonist, "it doesn't mean anything" of a moral nature to have your name on the social register of New York or Podunk.

Father Curses His Son 441

Matt. 5:44; 2 Pet. 2:14; Psa. 109:18

Attention has often been called to the fact that the animosity shown a Jew by his fellows should he become a Christian, is the most venomous and vindictive that can be witnessed. There came from Russia during the early part of January, a cable that Leon Trotsky, Russian war minister, has been expelled from the Jewish Church with a terrible curse by his own father. It is one of the most terrible acts ever portrayed. Here is the account as given in the London Daily Express:

The charge brought by the father, Moses Bronstein, reads:

"Leon has foresworn his forefathers' creed, has proved to be an enemy of Judaism, and has become a curse to humanity."

"The Curse of Damnation"

Bronstein, when asked for proofs by the chief rabbi of the little Ekaterinoslav churc where the services were held, declared tha every member of the community, every Russian throughout the world, stood as witness t the fact, which, he declared, was accepted.

He continued that he wanted his son expelled from the community of Jews.

"I want him damned, cursed with the curs of damnation which since the beginning of th world has been spoken only against the enemies of God—the curse from which there i not redemption on earth, in heaven or in hell.

The chief rabbi read seven prayers, seve curses, and then blew out seven candle damning the accused for all eternity.

Trotzky's aged mother, a witness to he son's damnation, shrieked, fainted, and fell t the floor.

The Great Companion 442

Ex. 3:12

. . . The facts of the spiritual life hav come into the common speech of men. Th old shyness is gone, and novelists and editor no longer hesitate to preach or to handle th things of religion. All this means an increase sense of reality in spiritual things. The mysterious dealings of God with the human sou are allowed to be, not the outcome of neurot fancy, but the experience of mighty men o action. Sir Ernest Shackleton says in "South the book in which he relates his experience while exploring at the region of the Sout Pole: "When I look back at those days I hav no doubt that Providence guided us, not onl across those snowfields, but across the storm white sea that separates Elephant Island fro our landing place on South Georgia. I kno that during that long and racking march o thirty-six hours over the unnamed mountain and glaciers of South Georgia it seemed to m often that we were four, not three. I sai nothing to my companions on the point, bu afterwards Worsley said to me, "Boss, I ha a curious feeling on the march that there wa another person with us." Crean confessed t the same idea. One feels the dearth of huma words, the roughness of mortal speech in trying to describe things intangible, but a recor of our journeys would be incomplete withou a reference to a subject very near to ou hearts." . . .

And what the silent spaces of the snows di for Shackleton the tropics of Africa did fo Henry M. Stanley. "On all my expeditions said Stanley, "prayer made me stronger, mo ally and mentally, than any of my non-prayin companions. It did not blind my eyes, or du my mind, or close my ears; but, on the co trary, it gave me confidence. It did more; gave me joy and pride in my work, and lift me hopefully over the one thousand five hu dred miles of forest tracks, eager to face th day's perils and fatigues." At the South Pola regions, in the heart of Africa, or at "the bac side of the desert" of Horeb, the explorer ma or may not discover all he sets out to find, bu he does find God, or rather, is found of God.

—From **The Intention of His Soul**, by Sim son. Doran, New York.

THE HOMILETIC YEAR—April

G. B. F. HALLOCK, D. D.

Palm Sunday　　Good Friday　　Easter

PALM SUNDAY

The triumphal entrance of Jesus into the ty of Jerusalem makes a powerful appeal the imagination. The picturesque descrip- on written long afterwards by each of the ur Gospel writers shows how vivid was the pression made upon the minds of those who tnessed or who took part in the events de- ribed, an impression indelibly stamped upon e memory because of the contrast between e display of popular enthusiasm and the ucifixion which so quickly followed.

By his entry into the Holy City, Jesus at ngth assumed, frankly and practically, the nk of a monarch. We listen to him as he quisitions the colt, and we are aware of a ange in his tones. This is royalty issuing its cree. This is the Golden Prince asserting s proper powers. And if the procession terwards is lowly, it is nevertheless the ogress of a sovereign. The garments laid the ass; the branches strewn in the path; e singing of the great psalm, which tells w the Stone rejected of the builders has be- me the Head of the corner; all are the King ting his rightful scepter, and setting the ronet on his brow. Once, in his life of ndescension Christ deliberately invested mself with the dignities which are his.

Thus he challenged the citizens of Jerusa- m, and with equal definiteness he challenges . One reason why Christianity has achieved r too little in the world is that Christians emselves subordinate it to other interests. ur place of residence, our success in business, r friendships, even our amusements come rst; and Christ is secondary. He is compro- ised; and "compromise," it has been said, s close to surrender." We need to ask for- veness of our King that our allegiance has en broken, unreflective, wanting in abandon- ent.

Fellow pastors, let us use Palm Sunday. et us urge our people more strongly than er before to enthusiasm for Christ—to crown m King of their hearts and their lives. I ve often thought of Palm Sunday as one of e best days for a Decision Day, when men, oman and children should be called to come der the kind and loving sway of the kingly rist.

Suggestive Texts and Themes 442

Christ is King: "All power is given unto me heaven and on earth." Matt. 28:18.

A Wonderful Procession: "Thy kingdom me." Matt. 6:10.

The Desire of all Nations: "The Desire of all ations shall come." Haggai 2:1-9.

Enthusiasm in Religion: "The whole multitude of the disciples began to rejoice and praise God," etc. Luke 19:37.

Palm Sunday is Decision Day: Matt. 21:11.

A True Inspiration: "And the writing was, Jesus of Nazareth the King of the Jews." John 19:19.

The Prince of Life: "And killed the Prince of Life, whom God hath raised from the dead." Acts 3:15.

The Coming of the King: Zech. 9:9-17.

Seeking the Lord Immediate Duty: "It is time to seek the Lord." Hosea 10:12.

The Increasing Procession: "Behold, the world is gone after him." John 12:19.

Self Lost in Love 443

"Hosanna in the highest." Mark 11:10.

Where Christ is, self is lost in trust and love.

I. "Hosanna in the highest"! This was how the crowds intensified to the utmost conceivable degree, the fervor and fulness of their welcome. Clement of Alexandria says that they were heaping upon Christ "light and glory and praise." For the moment they forgot themselves altogether, and saw no man save Jesus only.

The moment fled too swiftly. But to have it repeated and repeated, till it is not a fleeting thing, but the attitude and custom and climate of life—no more a moment, but an existence—this is the secret of sanctification and of blessedness.

II. Not I but Christ! "None of self, and all of Thee." Our trust in him is not for the commencement of the new creation solely, but for all the days, even to the end. How strange, how very strange, it is that, when a shoreless, fathomless, limitless Christ is our portion, we should have a thought to spare for self! "I have but one passion," Zinzendorf said, "and it is he, he alone." There is the right word for you and me.—Rev. A. Smellie, D. D.

The King and His Kingdom 444

"Thy kingdom come." Matt. 6:10.

The kingdom of God means the rule of God over human life and it expresses the widest possible conception of God's relationship to mankind. This kingdom can be studied in three aspects, and all of them should be put and kept together.

I. The Kingdom in the Past. This was national. It was exemplified in the kingdoms of David and Solomon, but as these manifestly could not realize it in its completeness, the prophets continually foretold the coming of a kingdom which should be perfect and everlasting (see Daniel 2.)

II. The Kingdom in the Present. This is spiritual. We have to be born again to see and enter this kingdom (John 3:3-5). We are translated by God from the kingdom of darkness to the kingdom of the Son of his love (Col. 1:13), and our life is to be one of righteousness, peace, and joy (Rom. 14:17).

III. The Kingdom of the Future. This will be universal. First of all, Christ will fulfill literally the promises made about him as King of the Jews in the Old Testament, and there seems no doubt that Luke 1:32, 33 will be as literally fulfilled in his second coming as verse 31 was in his first. Then from his Jewish Kingship will be developed his universal Kingship, and he will reign over the universe and usher in the kingdom of heaven (Jewish) and the kingdom of God (universal). This is the last, final, and culminating expectation of God's people, and it is for this that they pray "Thy Kingdom Come."

Triumphal Processions 445

When the people of Bethlehem, during the war between Turkey and Egypt in 1836, sought the protection of the British consul, they "spread their garments in the way" of his horses, in order to do him honor. A noble carpeted all the way when a Persian king visited him, "besides the garments which loyal persons in the crowd spread here and there." On another occasion seven miles of road were covered with superb silk cloths, over which the king, and a prince whom he wished to honor, rode.

In September, A. D. 61, about 30 years after Christ's triumphal entry, the most magnificent triumph ever seen in Rome was given to Pompey. For two days the grand procession of trophies from every land, and a long retinue of captives, moved into the city along the Via Sacra. Brazen tablets were carried, on which were engraved the names of the conquered nations, including 1,000 castles and 900 cities. The remarkable circumstance of the celebration was, that it declared him conqueror of the world. So the triumphal procession of Christ into Jerusalem was but a faint shadow of the coming of the Prince of peace, when all nations and the wealth and glory of them shall take part in his glorious triumph. And the day is fast approaching.

Good Friday

The Thirst of Christ 446

"I thirst." John 19:28.

I. This cry was a symbolism. Jesus had gone through this life with an intense, overwhelming soul-thirst that was as keen as it was noble in him. A thirst for man's redemption, a thirst for man's return to God, a thirst for man's sympathy, for his fellowship, for his attainment of truth and righteousness.

II. And his soul still thirsts, and will do so as long as the world remains unsaved, as long as hearts remain rebellious against God, as long as men are indifferent to the things that make for righteousness. His soul still thirsts for a loving fellowship of man in establishing his kingdom on earth—a patient, determined, self-sacrificing fellowship.

III. When shall that thirst be quenched? Not until the last soul is saved; not so long as there is one bruised, bleeding sheep cast out in the wilderness away from the fold, no matter how snugly and safely the ninety and nine may find themselves; not so long as there is a strife between man and man; not so long as this beautiful world is marred by sin.

IV. Shall our hands hold up to the thirsting Christ a refreshing of soul in the good deeds done in his name; in the comfort we bring to the suffering and sorrowing; in the sunshine we carry to those in darkness; in the help to the helpless; the cheer to the cheerless, the strength of the weak, in the speedy proclamation of his gospel over all the earth, in presenting to him souls saved in his name?

Or shall we, as did the enemies of Jesus, not only refrain ourselves from responding to his request, but hinder those who hasten to refresh the soul of the Saviour?—Rev. A. A. Pfanstiehl, D. D.

Jesus Crucified 447

Luke 23:33-49

Three men died; one for sin, one to sin, and one in sin. These three prepositions cover the whole human race. "Do not die in sin. Die to it, by receiving as your Saviour him who died for it in your stead."—George Guille.

Christ Crucified 448

"I determined not to know anything among you, save Jesus Christ, and him crucified." I Cor. 2:2.

Let others hold forth the terrors of hell and the joys of heaven. Let others drench their congregations with teachings about the sacraments and the church. Give me the cross of Christ. This is the only lever which has ever turned the world upside down hitherto, and made men forsake their sins. And if this will not nothing will. A man may begin preaching with a perfect knowledge of Latin, Greek, and Hebrew; and he will do little or no good among his hearers unless he knows something of the cross. Never was there a minister who did much for the conversion of souls who did not dwell much on Christ crucified, Luther, Rutherford, Whitefield, M'Cheyne, were all most eminent preachers of the cross. This is the preaching that the Holy Ghost delights to bless. He loves to honor those who honor the cross.—Bishop Ryle.

Jesus Our Redeemer 449

"Neither is there salvation in any other; for there is none other name," etc. Acts 4:12.

The story is told of a ladder run up against the Woolworth building in New York. It reached to the fourth floor—the fire was in the forty-third. It was only thirty-nine stories short. There is no other way of salvation from ll hereafter and from sin now than through e blood atonement of Jesus Christ. Imitation the sinless life of the Son of God even can- ıt save. The Bishop of Durham used to say, Christ not quite God is a bridge broken the farther end."

The cross of Christ is central and therefore tal in Christianity. In particular, there are ree thoughts associated with Christ's death expressive of atonement by his blood.

I. The Need of Redemption. This is due to e fact of sin. Man has broken God's law and aware of it. The result is that his con- ience condemns him and he knows that sin ill separate him from God unless it is re- oved. Sin is at once a debt, a degradation, disgrace, a defilement, a disease.

II. The Means of Redemption. Sacrifice as necessary (Heb. 9:22), and God, who re- iired it, also provided it (John 3:16). Christ's crifice was perfect (I Peter 1:18; Heb. 10:4).

III. The Power of Redemption. Christ's ath first removes the burden and reinstates in our true position with God. Then it re- oves the bondage and renews our true condi- on of soul, then it removes the barrier and stores us to fellowship with God. This there- re, is the heart of the Christian religion. n is the great problem, and atonement is the orious solution.—T.

"Father, Forgive Them" 450

"Father, forgive them." Luke 23:34.

What a godlike act! Behold the Son of God, aten with rods, crowned with thorns, angled with nails, hanging on his wounds. isten to his prayer, "Father, forgive them." e is not thinking of himself; his blood is ving for the pardon of his persecutors.

I. The Cross is the hope of glory for the nful and Christ is the infinite Forgiver, ffering for the sins of a race. He prays for l sinners during all the ages of time; his rgiveness is forever. He is a picture of lov- g kindness. It will take an eternity to under- and the wondrous mystery of Calvary.

II. If our sins are sunk like a milestone in e bottom of the sea, if the ocean of his love ows over them forever, should we not for- ve as we are forgiven and pray for those ho despitefully use us?

Forgiveness, it is said, is the odor which owers yield when trampled upon, and the et writes,

"The sandal tree perfumes when riven
The axe that laid it low;
Let man, who hopes to be forgiven,
Forgive and bless his foe."

III. God will not forgive us till we are will- g to receive his nature and become his faith- l followers. To forgive without conversion ould be to sanction the evil in man, condon- g his offence.

"Blessed are the merciful for they shall ob- in mercy." Not because we have been kind, it because we manifest the true spirit which one commends us to God. If we would en- y the truth, we must be true; if we would have love, we must remember that love begets love; by showing yourself friendly, you will have friends, even among your enemies. Stephen exclaimed, "Lord, lay not this sin to their charge." Martyrs have shown no resentment towards their persecutors. President McKinley, when shot by the man he was shaking hands with, exclaimed, "Do no harm to the young man," and thus he acted like his Master, who prayed for his murderers.

IV. Nations, like individuals, must follow Christ's forgiving spirit, as this is the only real Christianity. In a Young Woman's Christian Association meeting in France, it is said that "Holy Night" was sung and all present joined in the song in their language, French, Swiss, Austrian, Belgian, Pole, Italian and Russian. We know that music is the same in all tongues. It is the Heavenly Father's picture of unity among all the peoples in his great family. All are forgiven alike when repentant; the melody of forgiveness is God's richest music.

V. We know that mortals cannot forgive sin; we can only remove our own resentment; God is the Forgiver of sin; his pardon makes a new being out of the rebellious. He justifies and sanctifies. A judge must do differently from a friend; he is sworn to execute the law. "Vengeance is mine," said the Lord. He is our judge until we receive Christ as our Saviour; therefore we are guilty before him until we receive his forgiveness.—E. S. Caswell, D. D.

God So Loved 451

John 3:16

"I have nothing to give you to make your heart happy," said Popebah as I was leaving for vacation, "but I send my best love to your mother, because she did not keep you at home." Have you thanked God because he did not keep his Son "at home"? So writes Isabel Crawford in "Kiowa."

God's Very Best 452

An astonishing thing is that these converted people in Central Africa have a kind of technical phrase for the death of Christ. Whatever they talk about the death of Christ, they always speak of "the victory of Golgotha." Before leaving Africa, I said to one man: "Now, before I go to England, just you tell me what that means. I cannot understand it. When the very God became very man and died the death of a felon, I cannot understand how you people see anything but defeat in it." He took a little bit of a stick and held it up and said: "Here is the cross." Then he took another little bit of stick and laid it across the first one and said: "Just here at the cross, where Satan did his very, very worst,—just here, just then, God did his very, very best." At the cross the very worst and the very best met.—Dan Crawford.

They Don't Know It 453

He died to save sinners; will you not live to save them? He died for all, but "all" do not know it. Two of every three of the world's population live in lands where his love has never been told. In Africa alone there are over fifty millions of our brothers and sisters who will never hear of the love of Calvary at the present rate of mission work, for none of the existing missions can even plan to reach them unless we send them a vast increase of volunteers and means. Oh, the fearful tragedy of Christ dying to save them, and their not knowing it! Oh, that our hearts might bleed, in the fellowship of his love and his suffering for the lost, as his heart bled. He endured the uttermost of woe to win their freedom from hell, and yet we have not cared enough to tell them. Christ cared enough to die—but we stay home from a missionary meeting if it is rainy. Christ broke his heart for them, but we "frankly find missions a bother." Shame, shame upon us! We are all very guilty, for none of us has cared enough.—H. H. D.

A Christian Leper's Testimony 454

When I heard a Christian leper in India say, "I thank God that he laid leprosy on me because of the lepers I have been able to lead to Christ," I thought, "How like Christ, who let God lay on him the leprosy of my sin."—George Innes.

The White Side of the Cross 455

Samuel Rutherford has a wonderful saying, "Whoso looketh on the white side of Christ's cross". Did you ever know there was one? You know the black side of the cross. There is always a tendency after an address on the cross for men to go away and say, "Rather gloomy, was it not?" "Whoso looketh on the white side of Christ's cross, and taketh it up handsomely, shall find it to him such a burden as wings are to a bird." Let the saint take up the cross, and he shall find that it is such a burden unto him as shall carry him all his burdens, as wings are unto a bird.—Rev. Harrington C. Lees, M. A.

The Sharpness of the Thorns 456

In an Italian picture gallery there is a striking picture of an angel near the cross, from which our Lord's body has just been taken down. The angel is holding in his hands a crown of thorns. He feels it, notices its protruding sharp thorns, and shows on his face his surprise. To his pure nature that suffering was a mystery. Something like this must have been in the minds of Christ's disciples, for when the cross was first mentioned Peter turned from it with shrinking, and even rebuked his Master (Matt. 16:22). And as the time drew nearer, notwithstanding the several revelations there was perplexity, until at length on the eve of the Crucifixion matters were hastening to a crisis.

We must try to put ourselves in the place of Peter and John as they were associated with the sufferings of their Master.—T.

Easter

The atonement carries with it resurrection and the hope of the immortal life. In these days of spring the parable of the trees and the flowers speaks to us of the coming summer. And many a broken heart the message of Easter thrills with joyous anticipation. Beyond the shadow into which our beloved dead are gone there is for them and for us the life that knows no death nor parting nor pain. Fellow pastors, let us present to our people the joy of Easter.

Suggestive Texts and Themes 457

"God's Amen": "Now is Christ risen from the dead." I Cor. 15:20. The Resurrection is God's "Amen" to Christ's "It is finished."

The Joy of Easter: "And they departed quickly from the tomb with fear and great joy." Matt. 28:8.

The Resurrection Body: "But some will say, How are the dead raised up, and with what body do they come?" I Cor. 15:35.

The Power of the Resurrection: "That I may know him, and the power of his resurrection." Phil. 3:10.

The Garden and the Sepulcher: "In the garden was a sepulcher." John 19:41.

The First Easter Sermon: "Mary Magdalene came and told the disciples that she had seen the Lord." John 20:18.

Christ the First-Fruits: "Now is Christ risen from the dead and become the first-fruits of them that slept." I Cor. 15:20.

The Conquest of the Grave: "O grave, where is thy victory." I Cor. 15:55.

Making Appointments in the Hereafter: "To-day shalt thou be with me in paradise." Luke 23:43.

Old Testament Intimations of the Resurrection of Jesus: "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption." Acts 2:31.

Death Not a Divine Mistake: "Lord, if thou hadst been here, my brother had not died." John 11:21.

Rolling Away the Stone 458

"Thanks be unto God which giveth us the victory, through our Lord Jesus Christ." I Cor. 15:57.

Victories are much more delightful than defeats, as summits are finer viewpoints than valleys. Our Lord turned his defeat on Calvary to a glorious triumph; in dying, he conquered death.

I. Unbelief died when Christ arose; they saw him, touched him, ate with him, prayed together and then at last beheld him ascend to his heavenly glory, to prepare for their coming in a little while. No wonder they preached Christ and the resurrection ever after!

II. Millions have seen him by faith since that day—though not an actual vision as Paul enjoyed, yet the spiritual view is just as vivid and real. Christ comes to human souls as he did to the disciples when the doors were locked, and no one knew of his approach; he comes in to dwell with us forever, to pardon in, to cleanse the heart, to give victory over ie world.

III. Millions have ben rolling away the tone in the pathway of human progress that he world might march on in the glorious esurrection of peace.—Rev. E. W. Caswell.

Easter Gladness in Seeing the Lord 459

"Then were the disciples glad when they saw he Lord." John 20:20.

And well they might be; for they felt as rphans deserted and desolate when their Mas-er was gone. Their sorrow had been deep, ut now it was turned into joy.

I. They were glad on account of the grati-ication of their natural attachment. They ould once more gaze upon that well known nd beloved face, so radiant with love.

II. They were glad because they recognized im as Lord of all, as the Supreme God, as God nanifest in the flesh, and now felt, after a ight of doubt and gloom that his Omnipotent are was over them.

II. They were glad because his resurrce-ion proved the completion of his atoning work.

IV. The disciples were glad when they saw he Lord because his resurrection was a pledge f their own future resurrection and of their ventful participation in that glory which he vas speedily to take possession of in their iame. "In my Father's house are many man-ions; if it were not so I would have told ou; and if I go, I will come again, and take ou to myself, that where I am, there ye may e also."

V. We, too, are glad when we have seen he Lord, not with our bodily eye but with the ye of faith, for then we have an evidence that we are his, and that, in due time, we shall nter into his glory. And if these spiritual visions cheer us now, fill us with holy joy, what will be the vision and portion of his glory in the heavenly world; when freed from sorrow and from sin we shall see him as he is, and bathe our very souls in the sunshine of his love.

Endless Power for Endless Living 460

"The power of an endless life." Heb. 7:16.

1. There is power over gloom for all who live in the risen Christ; "in him is no darkness at all."

2. Power over temptation is Easter's gift to mankind; the Conqueror of death was also the conqueror of temptation.

3. Power over weakness is a fruit of the resurrection; whom the all-powerful Saviour strengthens is strengthened indeed.

4. Power over injustice is a fruit of Christ's rising again; if Jesus bore injustice uncomplainingly, then conquered it, we too may follow in his train.

5. Power over remorse comes from Christ's rising again; remorse never visits the person who, trusting in Christ's victorious might, never falls a prey to sin.

6. The resurrection means power over sin; Christ, proved divine, by his power over death, is able to deliver us all from sin and from its end, which is eternal death.

7. Power for understanding comes to all men who cling to the risen Christ. What is impossible to understand here—suffering, sorrow, distress, weakness, privation and our multitude of apparently unmerited ills—"some day we'll understand."

8. Power for service, satisfying and worthwhile service is ours because with Christ we live an endless life. What we do now for him is only a moment's beginning for service that is to continue, with constantly increasing power, until "the end of the ages."

9. Power for endless joy, perfect joy and unashamed joy is God's Easter gift to all who will accept it. And the token of our acceptance is simply obedience.

10. Power over poverty and privation is a gift that comes from the risen Master; he was rich, yet for our sakes became poor and by so doing he won eternal riches for us all.

11 Power for growing and complete sanctification (purity, sinlessness, godliness)—this is what will come to all God's children who accept the Easter fact as fact and the risen Master as Master.

12. Power for a broad vision comes to all who accept Christ as the risen Lord. Whoever lives eternally will view things from an eternal standpoint, not with a temporary vision that counts the small delights of today as all-important. It is hard to live with Christ and be petty minded.—Rev. P. P. F.

Easter Faith 461

"Faith is to believe what we do not see, and the reward of this faith is to see what we believe."—Augustine.

Courage Born of Hope 462

We hear of a courage born of despair. But the courage that dares and does the most is that born of hope. Hope not only furnishes a motive for effort; it becomes a source of strength.

Man has always had a conviction that he was not made for this world alone. He has known very little, he knows very little now, about the life to come; but he has believed in its reality. Even in darkest lands and ages the hopes and the fears centering around that life have had a powerful influence.

The clearness of a hope determines its power. The firmer the hope, the greater its effects on character and conduct. Christ's conquest of death brought to light the deep meaning of immortality, and made a certainty of what men had hoped. Through his teaching and triumph the endless life gained new might in swaying the thoughts and acts of men.—Rev. R. P. A.

The Resurrection Message 463

1. Easter is the anniversary of Hope's birthday.

2. The resurrection came as a revelation to confirm the hopes of the race.

3. The best proof of the resurrection of Christ is in the risen life of the Christian.

4. The resurrection body will be recognized by its beauties rather than by its blemishes.

5. The resurrection of Christ is of no avail to thee unless Christ also rises in thy soul.

I Believe in the Resurrection 464

"What will this belief do for us?" some doubting soul may ask. It is faith in immortality as revealed in Christ alone, that lifts the soul of man to grandeur. For who are the men and women who are living most nobly now? Are they not those who thrill to the certain knowledge that they are living eternally? It is still true that the Saviour who rose on Easter morning works his blessed will in the world through those who receive from him Easter valuations of life. We can afford to build for time and eternity upon the certainty of the Easter Message. Will we?

Spiritual Satisfaction 465

"I shall be satisfied when I awake with thy likeness." Psa. 17:15.

Created in the divine image, it will be fully restored when we see him as he is and are glorified together. The joy of Jesus is a satisfying portion the moment we believe in him, but, in the wider realm and larger capacities of the future, we shall become more gloriously satisfied with the brimming cup of delight in his presence. In this life we know not what we shall be sufficiently to describe heavenly happiness. A little girl trying to draw a picture of a brilliant sunset exclaimed to her teacher, "I can't draw glory." It is the province of the Infinite Artist to create glory but not to reveal its full splendor to his children on earth. When we see and know, we shall be fully satisfied. How many seek soul satisfaction in material things, vanishing delights, forgetting to quaff the spiritual elixir flowing from the heart of Christ! We search for the philosopher's stone that will turn everything into gold, finding only yellow dust at last.

Christianity is the opposite principle and seeks to turn gold into everything beautiful, useful and needful. How more and more satisfied one becomes who lives the sacrificial life of love, kindness and benevolence for lost and suffering humanity.—Rev. E. W. C.

Meaning of the Resurrection 466

"If the Resurrection be not true," says Bishop Westcott in "The Gospel of the Resurrection," "the basis of Christian morality, no less than the basis of Christian theology, is gone. We are not Christians unless we are clear in our confession on this point. To preach the fact of the Resurrection was the first function of the evangelists; to embody the doctrine of the Resurrection is the great office of the Church; to learn the meaning of the Resurrection is the task not of one age only, but of all."

How Christians Die 467

The French nurse who was present at the deathbed of Voltaire, being urged to attend an Englishman whose case was critical, said: "Is he a Christian?" "Yes," was the reply, "he is, a Christian in the highest and best sense of the term—a man who lives in the fear of God; but why do you ask?" "Sir," she answered, "I was the nurse who attended Voltaire in his last illness, and for all the wealth of Europe I would never see another infidel die."—Rev. Geo. F. Pentecost, D. D.

Spiritualism and Easter 468

Spiritualism, with its alleged proofs of immortality, adds nothing to religion; indeed it does not move in the religious sphere at all. There is no more religious significance in the fact that I shall live after death than in the belief that I shall live through next month.—Rev. George E. Horr, D. D.

Emblem of the Resurrection 469

God has filled all nature with continual emblems of this doctrine. He has given a great number of illustrations in the arrangements of Nature and Providence. What is night but the death of day? What is morning but its resurrection from the shades of darkness? What is winter but the death of the year? In the dead leaves, you see emblems of death scattered wherever you go. What is spring but a resurrection? Look at that unsightly seed, without any appearance of life, thrown into the earth; and then, the particles separating, there springs up the plant. Behold it unfolding and budding and blossoming, and casting its fragrance all around! that is its resurrection. We see the insect-tribe give their evidence; living frequently and absolutely in different states and elements—sometimes crawling, as a worm; then lying in apparent torpor; then bursting the shell, and, with wings of beauty and activity, skimming the atmosphere.

Easter and Heathenism 470

The heathen sorrowed without hope. A shattered pillar; a ship gone to pieces; a race lost; a harp lying on the ground with snapped strings, with all its music lost; a flower-bud crushed with all its fragrance in it,—these were the sad utterances of their hopeless grief. The thought that death was the gate of life came not in to cheer the parting, or brighten the sepulchre.

Power in the Resurrection 471

Do you see that beautiful little humming-bird dancing from flower to flower, like a spirit of flowers? He was once confined to the little mummy shell; but God brought him out. See that looking-glass; how perfectly you can see your face and form, and every hair on your forehead, in it! But had you seen the coarse sand lie on the seashore, before the workmen began, would you think that they could make such a thing from that sand? So God will raise up from the grave by his wisdom and power.

Type of the Resurrection 472

A vase closely sealed was found in a mummy-pit in Egypt by the English traveller Wilkinson, who sent it to the English Museum. The librarian, having unfortunately broken it, discovered in it a few peas, old, wrinkled, and as hard as a stone. The pease were planted carefully under a glass, on the 4th of June, 1844; and, at the end of thirty days, these seeds were seen to spring up into new life. They had been buried, probably, about three thousand years ago, perhaps in the time of Moses, and had slept all that time, apparently dead, yet still living, in the dust of the tomb.

The Grave Opened 473

In the city of Hanover is a graveyard which has been closed for a number of years—the Garden Churchyard. Owing to its antiquated monuments and the fact of its being the resting place of a number of celebrated characters, it awakens the liveliest curiosity. Charlotte Kestner (Werther's Lotte) is buried here. A few paces east of the unassuming little church in the graveyard is a monument tottering from its foundations. It is built in the form of steps, and the massive stones are secured by heavy iron clasps. The monument was erected in the year 1782. Besides the usual family inscriptions, at the base of the monument are engraved these arrogant lines: "This sepulcher, purchased for all eternity, is not permitted to be opened." Opposed to this determination of man, a beech-seed, perhaps carried by the wind, found its way into a crevice of the foundation. In the course of years this little seed grew to be a strong, luxuriant tree, mocked the proud inscription on the monument, raised the massive stones from their foundation, and rent the strong clasp asunder. This open grave reminds the visitor of the mutability of earthly scenes, and the fallacy of man's resolution to project plans to last for "all eternity."

Symbols of Resurrection 474

A monument erected to the memory of a Spanish lady was of peculiar and happy design. It represented a full-size marble coffin, with the lid burst open, revealing the place where the body had lain. A Bible and a cross lay in the vacant place upon the grave-clothes, and on the inside of the half-raised lid these words were graven: "Non est hic, sed resurrexit."

The Better Resurrection 475

Passing by a house a short time since I noticed the intimation, "This house to Let." "How is this? Is the former tenant dead?" I asked. "Oh no, sir," said the caretaker; "he has removed to a larger house in a better situation." Even thus, as we look upon the clay tenement in which some loved Christian friend has dwelt, we answer, "No, he is not dead, but removed into the enduring house in 'the better country,' where the 'better resurrection' is, and where eternal life is."—Henry Varley.

His Easter Angel 476

An old king, who had spent many faithful years ruling his people well, had arrived at the close of a long day. Nearly ninety years had gone over his head, and he was eager to leave the scene of his tasks, and reach a place where he need not be a king an longer, but where he might be just a happy child. It was no easy business being a king, though when people stroll in the park outside the palace, or stand bareheaded when the king's carriage passes, they are apt to be a little envious, and to fancy they would like to change places with the man who wears the crown. The king had done his day's work well. His children and grandchildren were all about him, and faithful old servants were alert to render him any aid they could. But his eyes roved past them, and were fixed on some one they could not see. A light not of this world transfigured the venerable countenance, and the aged man seemed to drop the masque of wrinkles and age in their sight, and to grow young again, as he looked at the invisible presence.

"Dearest," he exclaimed, in tones that rang through the great chamber like a trumpet, "dearest thou are here, thou hast waited for me. I am coming."

Then the light faded, the eyes closed, the trembling hands lay still and they knew that it was his Easter angel, the wife of his youth, sixty years in the green grave, returning from the heavenly land to guide him there.

Two Processions 477

A great host of people are always crossing the river and going away out of our sight. The two processions of life and death, continually pass one another on the road. Babes are born, and joy floods the home. Dear ones die and our hearts stand still for sorrow. Few of us look back over the course of recent years without missing one or another of several friends and kinsfolk who once made our sunshine, or filled a large place in the landscape of our lives. The days pass, and they grow lonely as we think of the absent, the lost, the silent.

Immortality 478

From an American home that was not Christian the young son went forth into the war. The hearts of the father and mother were burdened well nigh to breaking as they realized that they might never see their boy again. In his business office the father asked a Christian man if there was any way by which he could be really sure of seeing his son again, if that dear life were lost in battle. It was a simple childlike cry for light on the way of life and salvation. Gladly the Christian man told the father that there was indeed a way, and that that Way was Jesus as Saviour; and then and there in his business office the hungry father accepted Jesus Christ as his personal Saviour. He went home with Christ to the wife and mother, and she took Jesus as her Saviour in the same direct simplicity. Then the two corresponded with their boy, and soon the glad news came back that he had taken Jesus as his Saviour. That family was one in Jesus Christ then, and their reunion was absolutely guaranteed by the inviolable Word of God. They had believed on Jesus; they had eternal life, for they had passed out of death into life (John 5:24), and their hearts were glad in the assurance of reunion in immortality in the presence of the Lord.

Dr. Edward L. Keller, First English Lutheran Church, Syracuse, N. Y., desires the services of a live wire young man to become assistant pastor, layman preferred.

Great Texts and Their Treatment

DECISION FOR GOD

"As for me and my house, we will serve the Lord." Joshua 24:15.

The service of God and of Baal cannot be united. God invites comparison between his own claims and those of Baal. The choice must be immediate.

I. The decision of Joshua was proper result of his knowledge, experience, and observation. He was well instructed. His observation was extensive. He had seen God's faithfulness to the patriarchs. He had seen the punishment of Egypt. He had seen mercy and judgment exemplified in the history of Israel. He had experienced God's truth in his own case.

II. The decision of Joshua was independent of the conduct of others. This is very clearly involved in the declaration, "As for me," etc. This is manifestly a binding duty. God has warned us against calling any man master. God, in matters which concern salvation, deals with men individually. God has given us a rule for guiding our decisions. In this world, the neglect of this rule would infallibly lead to ruinous mistakes. To follow the multitude is to do evil. Each one has many evil examples. Much courage necessary. Nothing but an enlightened and deliberate choice could sufficiently fortify.

III. The decision of Joshua was publicly avowed. The present instance. All must imitate this example to a greater or less extent. 1. Our choice must be public if we would be consistent. 2. Its publicity will be a safeguard and protection to ourselves. 3. Its publicity is for the glory of Christ. 4. Its publicity is for the good of the world.

IV. Joshua availed himself of his office and position in Israel, to make his decision to bear upon the conduct of others.

His age and character, and his office, as leader and judge, gave him influence. His influence was of a moral and suasive, not compulsory kind.

V. Joshua decided for his family and household, as well as for himself.

Let your choice be enlightened. Let it be free. Let it be public. Let it affect all your relationships. Your choice is for eternity. How precious is time!—S.

THE FRANCHISE FOR MISSIONS

"And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

What is the church? Not an ethical society, nor a social organization, but a mobilized army. It is the great living organism through which God,—by the power of his Spirit, is leading souls to Christ—is bringing the world back to truth and righteousness. It is mobilized for a propaganda which is destined to eventuate in the Kingdom of heaven on earth.

This propaganda began when Jesus bade his disciples farewell on the Mount of Ascension, saying, "All power is given unto Me in heaven and on earth; go ye, therefore, and evangelize; ye shall be witnesses unto Me, both in Jerusalem and all Judea in Samaria, and unto the uttermost parts of the earth." The plan of campaign was thus marked out; and no true follower of Christ will presume to take liberties with it.

I. Here is the franchise of City Missions. The word was "Beginning at Jerusalem." Go down into the slums of your home town and tell the submerged masses that Jesus is the mighty to save! "Charity begins at home"—but it does not stay there.

II. Here also is our warrant for Home Missions. "Go ye into Samaria!" There are "little lonely folds" on the far frontiers of our country that need the Gospel and it devolves upon us to give it.

III. But the work of the Master has a wider sweep. To say, "I do not believe in Foreign Missions," is to take issue with him; for he bade his disciples go into "the whole world" and keep on going with their message of salvation until they had reached the last man. It thus appears that the terms of our commission were not left to us. They are definitely framed by two obvious facts, namely, the Macedonian call and the Lord's response to it. Listen!

From Greenland's icy mountains,
  From India's coral strand,
Where Africa's sunny fountains
  Roll down their golden sand;
From many an ancient river,
  From many a palmy plain,
They call us to deliver
  Their land from error's chain.

D. J. Burrell, D. D.

THE PERIL OF OVER-CAUTION

"He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap."—Ecc. 11:4.

To suit his labors in seed-time and harvest to weather conditions seems at first glance to be wisdom on the part of the tiller of the soil. One cannot successfully scatter seed in the teeth of the storm, nor harvest grain under a downpour of rain. But it is not the wise precaution of suiting the labor to weather conditions against which the preacher aims his winged proverbs; rather against the peril of inaction born of the fear that adverse conditions may arise. The weather prospects indicate hot winds from the south which may scorch the sprouting grain,—why should I risk losing both my labor and my seed? Why sow?

The clouds are gathering and tomorrow may see the rain upon us,—why cut the ripened grain? Over-caution is likely to leave fields unsown in springtime or unreaped in harvest. The proverb has a wide application to spiritual life and Christian service.

I. Over-caution deadens spiritual impulses and breeds inactivity, and more has been lost in the fields of life through the fear of adverse conditions, which have not yet arisen, than through unwise haste, harmful as it is in the enterprises of the soul. There comes a time in all high endeavors, small or great, when faith counts for more than calculation, and when "he who hesitates is lost."

II. Over-caution is a peril of the spiritual life. Felix-like we too often wait for "a more convenient season," not only in the initial step of our coming to Christ, but in just as important after-steps which mean progress in the things of grace. We leave the family altar unlit because untoward circumstances crowd into the time of home worship. We neglect our private devotions because our attitude of mind is not adjusted to prayer. We fail to join the common worship of His house, or absent ourselves from the Communion Table, because we cannot come with joy and praise. Untoward circumstances or our unworshipful condition of mind may exclude us from God's trysting places as effectively as do the deadening processes of indifference. God's times and seasons do not wait on the soul which lingers for perfect conditions of worship, or proper temperamental attitudes of mind. Neither outward nor inward circumstances should be the first consideration of the seeking heart,—rather the fact that God stands ready to pardon and to bless.

III. No more do opportunities of service stand still for our cautious inquiries to be satisfied. The cup of cold water must be given to the traveller as he passes our door; he does not wait until we have ascertained from what country he is, or whither his journey leads. Spontaneous kindness, and not calculated benevolence, opens the sluice-gates of happiness to men. Love acts on impulse, and walks by faith rather than by sight. Self-love judges according to material values; the love that "seeketh not her own" is intent only on pouring out its treasured ointment and recks not of its cost. And while even love may at times need judgment "to keep the balance true," over-caution as to merit, or cost, or result, will always lay a deadening restraint upon the finer impulses and instincts of Christian charity.

IV. In the world's greater fields of labor our proverb has even a more pointed application. England was not made by her statesman; England was made by her adventurers, said "Chinese" Gordon. The trail-blazers, the pathfinders, the sailors of uncharted seas, are the men and women to whom every new day belongs. And religion perhaps owes more to the adventurous than any other cause or phase of human progress. Jesus sets his face to go to Jerusalem, Paul must needs go to Rome, Luther carries his cause to Worms. Knox flings his righteous indignation against the throne of his queen. Wesley leaves cloistered Oxford for the market places and commons of the Midlands. Livingstone penetrates darkest Africa. John Geddie dares the Martyrs' Isle; they recked not of winds or clouds, fire or sword in their heaven-born projects for the salvation of men. Christ's enterprise belongs to those who will to seek first the kingdom of God, and to that noble company belongs every humble follower of him who counted not the cost of the Cross.—V. A. MacEachern, D. D.

THE HEAVENLY OLYMPIC

"Let us run with patience the race that is set before us." Heb. 12:1.

The Christian life is compared to a race. May be strikingly illustrated by the foot race in the Olympic games. Paul has his eye on these games in this and other passages. The persons who ran were duly qualified both by character and ability, and properly enrolled and introduced into the course with much ceremony. The distance and width of the course were marked out. The prize set forth. All ranks and classes of Grecians were present. Judges sworn to act impartially. The signal given, the race ran, the prize won. The winner was carried to the judge, the prize given, the crown put on, and the name of the successful one proclaimed to the great assembly. He was afterwards supported in life, honored in death, and his name venerated from age to age.

We must be Christians in order to run the Christian race. Must pursue the course with patience and perseverance. Then we shall be crowned with glory.

I. Our commencing this race. 1. It is not any race, but a particular one. "The race set before us." The course of the world is a course of sin. There is but one way to heaven. Christ is the way. This is the way trod by patriarchs, by prophets, and apostles. Now all who wish to run this race and get the prize must begin well and go on well if they would end well. 2. The introduction to this race is by regeneration. "Ye must be born again." 3. We must lay aside every hindrance that would impede our progress. The ancient racers used to put off some of their clothes, and everything that would prove a weight or impediment to running. So must we. The riches and cares, the maxims and customs, the company and amusements, the pleasures and influence of the world are dead weights to the Christian racer.

II. Our progress in this race. 1. We must keep the course. Turn not out of the way. Some run well for a little time and then turn aside. The middle of the course is the only safe path. 2. We must keep on in the way. Make constant progress in religion. True religion is described in God's word as "walking" and "running" and as "pressing forward." 3. We must go on patiently under all difficulties. "Run with patience." 4. We must keep the prize in view. 5. We must persevere to the end.

III. Our finishing this race. 1. The certainty of having the prize. In the Olympic games, though many run, the foremost only received the prize. But in the Christian race the prize will be given to every one that endureth unto the end. 2. The prize will be a glorious and enduring one. Not the fading wreath of the ancients. A crown—a crown of glory, a crown of righteousness, a crown of life.

Have you begun the Christian race? If not, when do you mean to begin it? Remember that without beginning there can be no end, and without running in this race you will never have the prize.

You who have begun, how are you progressing? Be not cast down by the difficulties and hindrances in the way. Look to Jesus, think much of what he has done for you, of the example he has shown you. Think of the spectators looking on you. Think of the prize and the certainty of winning it, and keep on even to the end.

THE GOOD HOPE

"A good hope through grace." 2 Thess. 2:16.

Hope, what is it? The anticipation of promised good. A confident expectation of future blessing, whether temporal, spiritual, eternal. Hope is the chief pillar of life. Supports the mind under all its changes, trials, difficulties. And if so in temporal things, how much more in those which are spiritual and eternal. But this hope all have not, nor all who fancy they have. There is a false hope as well as a good hope. Some build their houses on the sand. Others on the Rock of Ages.

I. There is such a thing as a false hope. This is implied in the text. And the false hopes are varied and many. 1. Some depend on their birth and parentage. As did the Jews. 2. Others on their baptism. As if it were regeneration. 3. Others on religious education and creed. Devils know and believe, but have no hope. 4. Others depend on their conviction. But there may be, and often is, conviction without conversion. 5. Others on their desires and resolutions. 6. Others on their morality. As if serving men would do instead of serving God. 7. Others on the profession of religion. Which may be without the possession of religion. Any one of these things, or all put together, will not suffice. Unless we are partakers of divine grace, it is really worse than no hope at all, for there may be hope for those who feel they are without hope.

II. All the hope we have is through grace. Grace is the commencement, progress, and consummation. Redeeming grace. Regenerating grace. Sanctifying grace. Persevering grace.

III. This is a good hope because it is a spiritual one. A lively hope. A hope that maketh not ashamed. A sure and certain hope. As an anchor to the soul. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entered into that within the vail."

"The hope of the righteous shall be gladness; but the expectation of the wicked shall perish."

"I hear the traffic in the street,
But not the white worlds o'er the town;
I hear the gun at sunset roar,
I did not hear the sun go down.

"Are work and workmen greater when
The trumpets blow their fame abroad?
Nowhere on earth is found the man
Who works so silently as God."—Anonymous.

INCREASE CONTRIBUTIONS

The Duplex Envelope Co. has sent out a letter suggesting that churches overcome the slump in contributions by increasing number of same through the every-member canvass and use of envelopes.

The subject at a recent meeting of our Advertising Club was "A forecast of 1922;" the speaker was a member of the Babson Statistical Organization. While I listened to a most interesting talk I wondered what use "Duplex" could make of this information. There seemed no immediate application for ourselves, but there was a condition stressed by the Babson expert that it seems to me is of vital interest to the churches.

"Readjustment and a sub-normal period will continue through 1922, and perhaps for several years."

"What does this mean to me and my church?" is the question you should ask and answer.

In plain terms it means just this—economic conditions are going to have about the same effect on your church as they have on any other organization—your expenses will continue near the maximum, or even increase because of additional demands from various charities. Your income will have a tendency to diminish, because the trend of your contributors' incomes will be down, not up.

You've not yet had your Every-Member Canvass. When you do, plan to have a set of envelopes placed in the hands of every possible giver. As the individual contribution grows smaller, the number of contributions should be increased. Here your Envelope System is especially valuable. It enables you to obtain an aggregate in small contributions that could not be obtained by any amount of work in soliciting large subscriptions.

SERMON OUTLINE

Test, Then Testify

Matt. 28:6, 7. "Come, See,—Go, Tell."
Awfully dark day for disciples.
Loved friend dead, Messianic hope gone.
Bright rainbow in black cloud.
Convincing proof of resurrection.
Resurrection proof of Messiaship.
Bidden to test the truth,—then
Commanded to testify to the truth.
Principle of broad application.
"Come, see,—go, tell."

I. Gospel challenges investigation.

Two basic truths of the gospel bear the severest scrutiny—

1. The Scriptures the Word of God.

a. Wonderfully free from errors in geography, history, etc.

b. Wonderful predictions of future events. Hundreds of years in the future.

c. Wonderful ethical teachings.
Far beyond the age of writings.

d. Wonderful consistency in teachings.
Though writers centuries apart.

e. Wonderful character ascribed to Christ.
He the central object of all Scriptures.

2. Jesus Christ the Son of God.
"The only begotten."

a. He claimed to come from God.
And to be equal with God.

b. He established his claims,—
By his character, his teachings,
His works, his resurrection.

There is another fact of the gospel that invites the most exacting test,—

3. Personal experience of God.
Testified to by all Christians.
Enjoyed by Christians only.
"Come, taste and see."

While the gospel challenges investigation,—because it rests on sufficient evidence.

II. The gospel demands proclamation.
"Go, tell."

1. Is designed for all people.
Not local or temporary.
All embraced in God's love.
Adapted to all alike.

2. Is needed by all people.
All need the forgiveness it provides.
All need the strength it affords.
All need the comfort it gives.

3. Is most effective method of reaching all people.

Witnesses will continue through all generations. Hence perpetual.

Witnesses will be distributed through nations. Hence universal.

Witnessing is most convincing evidence.
Especially when backed by character.
Christ's method in sending out disciples.
Christ is thus multiplied.
"Go quickly and tell."
The world is suffering for the gospel.
Many are perishing without knowledge of it.
Our time of service may be very short.
"The king's business requires haste."

CLOTHED WITH IMMORTALITY

Text: "Put on the Lord Jesus Christ."

Where else in all literature can we find a text as bold as this? "Put on the Lord Jesus Christ." To one unacquainted with the Gospel plan of salvation this would sound like presumptuous blasphemy. What did the Apostle Paul mean when he gave this command?

In another passage Paul remembered how the gladiators put on their armor, and he wrote, "Put on the whole armor of God." At another time he recalled the brightly polished shield and helmet, and said, "Put on the armor of light." Again, thinking of love which holds the supreme place in the Christian religion, he enjoined his readers to "Put on a heart of compassion" and to "Put on charity." In our text today he considers Christ as God's all-inclusive gift to us and so he sums up all our privileges in the words, "Put on the Lord Jesus Christ."

It would have been wonderful enough if a beggar had been informed that he should clothe himself with the garments of a king. Think of Joseph who after having been sold into slavery and unjustly cast into prison was made ruler over the land of Egypt. No wonder that his brothers did not recognize him when they saw him dressed like a prince. It was likewise a great day for Mordecai, the despised Jew, when the king, following the suggestion of Haman, had him wear the crown and royal garments and caused him to ride through the streets of the city. And what a day it must have been for the Prodigal Son when returning home in his rags his father met him and clothed him in the finest robe and put a ring on his finger and shoes on his feet. But our text offers us something far greater than costly garments. "Put on the Lord Jesus Christ."

Christianity is not a mere cloak of religion which covers a filthy soul. It is not the fine exterior appearance put on by a hypocrite. The true Christian must put on the very character, the nature, the spirit of Christ. Just recently it was my pleasure to see John Drinkwater's dramatic conception of Abraham Lincoln and along with the rest of the audience I was well impressed with the way in which Frank McGlynn acted the part of the noble president, but the Christian is to do more than to merely act the part of Christ as an actor attempts to play the role of some character. The follower of Christ is invited to so put Christ on and so to let Christ into his life that he can say with Paul, "For me to live is Christ," or "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me."

Let us ask then how in our weakness and sinfulness we can put on Christ with his grace and truth. Springtime suggests to us the answer. Jesus said, "Consider the lilies how they grow." Just as the lilies abide in the earth and accept what God has for them, so are we to abide in Christ trusting him, loving him, obeying him, meditating upon him and communing with him until his life is unfolded in us. At this Easter time let us put on the Lord Jesus Christ, the resurrected and immortal Christ.

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living in and are not willing to pool their divided forces into consolidated Community Federations. Let the men who are in authority, such as "district snuperintendents, "presbyterial pastors at large," "synodical missionaries," do their work, group these churches or federate them to such a degree that they can support pastors, arrange to abandon fields to other sister denominations which are adequately equipped to take care of the situation; arrange substantial support from Home Mission Board treasuries and cease this continual demand upon us to appeal to young men to enter ranks which, according to statistics, are already amply filled, to meet the demands of the ministry and the church.

"Talked" Into or "Called" Into the Ministry
"Turn on the Light"

There was a time in the history of the church, when the church begged and prayed for men to supply the home and foreign mission fields. Money was plentiful. The men on the firing line were not receiving "urgent red letter printed calls," with blue producing pleas as their contents, begging for money, money, money, to hold men in the fields. No deficits in Synods and Board expenditures, "debts of honor" calls to meet, no college endowment plans to finance, but the cry was men, men, men. How that cry was answered the following figures will speak in no uncertain tones. Today we have as a nation 193,739 ministers as compared with 111,036 in 1890, a gain of 82,703. Twenty years have brought about a great change. During that time the problem of education was faced, and in a reasonable measure favorably solved.

The last six years have certainly been misleading and to say the least confusing to those of closed vision. Our church authorities are responsible for the statement that over 20,000 have left the ministry during and since the war. This raised a hue and cry about the shortage of manpower. Appeal after appeal comes to us from the "Head Offices" asking the men on the firing line to present the "Cause" as a "Challenge" to young manhood to enter the ranks of the ministry. Somehow simultaneously the year 1922 finds linked with the "Men" appeal great Board deficits, hundreds of colleges raising staggering sums of money, and as an incentive to persuade people to empty their pockets they are all advertising "How many of their students are going into the ministry." The first crisis was the need of manpower; the second was the need of education, this third crisis is the need of money, men and education. Truly the scales have become unbalanced to such a degree that the pastors on the firing line are perplexed, not knowing which way to turn.

Someone has juggled the figures or some institutions and boards are following a policy that is going to collapse like the "Inter Church Movement." Either this or the "Allwise" are playing the real pastors as pawns upon the board to be moved at the whim of the men "higher up" who are responsible for all these "drives."

When a man must correspond for many months and sometimes a whole year in 21 Presbyteries (and his story is the experience of many of his brethren), it is about time such men and others so situated are given a hearing. The boards might save their stamps, stationery and time, the colleges cease their "So many men entered the ministry" appeals and make the necessary adjustments, as other business enterprises have done and get down to "normalcy." The men on the present fields of labor, or at least a great per cent of them, were not talked into the ministry by alluring descriptions of its attractive features. They were "called men." Why then this universal appeal for men?

The men who have already given half of their lifetime to hardships, rugged roads, unstinted sacrifices, many of them with no place to labor wherein they can receive adequate salary upon which to live, these men, "God's messengers," are by all rights entitled to a place wherein to labor without being forced out of the ministry and caused to readjust themselves to an entire change of life.

The following figures may enlighten some of those who are having difficulty in finding an opportunity to labor in some part of "God's Vineyard;" they also may enlighten some others who are responsible for the propaganda that has been receiving so much space in our church papers concerning men for the ministry. As a nation we had in 1921 one minister for every 538 people as compared with 560 in 1890. The congregation for each minister is 205 as compared with 285 in 1890. Where is your shortage?

Someone started something which needs to be stopped, not to hinder the expansion of God's Kingdom on Earth, but to correct a stupendous error which can only result in the blasting of many a young man's hope. The shortage of manpower has become a weapon in the hands of the cynic to decry the fact that the Church is on the verge of decay. Many honest, real "God-called," heaven-blessed men in the ministry are having the foundations of their faith in the church and brethren occupying official positions shaken because some one is in error and because knowing the facts they cannot meet these "appeals." Some have found out by experience that sometimes their application is like placing a man in a bread line, often quite a distance down the line which sometimes requires a year to consummate a change. In the face of these conditions I ask the question—Is it the fair, square thing, by using alluring methods to draw young men from possibly correct grooves, in which they may go and serve God equally as well as in the ministry?

We still have some men in swivel-backed chairs (remnants of a vast superstructure) men who received a different taste of high ecclesiastical life other than the pastorate work, who have brought back into their denominational, secretarial and board work some misconceptions. These abnormal ideas have found their way to the desks of thousands of pastors. All of these ideas come with very earnest pleas that unless we do something the whole structure will collapse and fall. My friends, deflation has set in. It is time for some "higher-ups to get down to normalcy." There is no shortage according to the men who are seeking to work, at least no more than is common to the ministry.

Again, there are many isolated places, places with 15 to 20 members, places which even when grouped, cannot support a minister as a group without home mission assistance. Thousands of country and small town churches refuse to recognize the period of readjustment we are

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HOMILETIC DEPARTMENT

Best of Recent Sermons

Rev. John Henry Jowett, D. D., Rev. W. E. Biederwolf, D. D., Rev. Ira Dwight Lyttle, Rev. Stephen S. Estey, D. D., Rev. Alfred Barratt, Rev. Frank E. Henry, D. D., Rev. A. D. Belden, B. D.

If Christ Had Not Been Raised

REV. JOHN HENRY JOWETT, D. D., London, England

Text: "And if Christ be not raised, your faith is vain; ye are yet in your sins." 1 Cor. 15:17.

If Christ were dead! If we once plunge our eyes into the blackness of that dark assumption, we shall be the better fitted to feel the grace and glory of the resurrection. Step out along the cold road, but let it be in the company of the Apostle Paul.

I. What is the first thing he finds along the road? "Our preaching is vain." Vs. 14). Our English word "preaching" does not suggest the dignity, the challenge or the open-airness of the original word. This signifies a proclamation made to a crowd of people in a public square. The appearance of the herald was the occasion of an eager assembling of the populace, for the herald carried imperial announcements. The apostle, too, regarded himself as the King's herald, commissioned to carry revolutionary news. But if Christ hath not been raised our proclamation is a pathetic fiasco.

Try to feel the irony of it. Suppose that when the decree of emancipation went forth in America, and that just when the slaves were beginning to stretch their limbs in deliverance, there came news that the rumor was unfounded, that the heralds had been deceived, that the emancipation was a delusion, that grim tyranny still held the field!

That is how the Apostle Paul felt about his own great proclamation—if Christ were in a Syrian grave! Think of that valiant herald trudging the open highways of the world carrying the gospel which told of a marvelous conquest of sin and the grave. He faced hostility, obloquy, persecution and suffering, and even the menace of death, in order to sound his proclamation in the public ear. This herald went to Antioch, to Ephesus, to Philippi, to Athens, to Corinth—he went to all the great world centers to tell his great news; yet all the time, according to this dark assumption, the Lord who was the very power and joy of the proclamation, was lying cold and dead in an unknown grave!

Or think of John Wesley carrying his proclamation on wings of flame to every part of his native land. He proclaimed it to the miners of Northumberland. He proclaimed it to the privileged students of Oxford and to the poor and unprivileged peasantry of Ireland. That great herald went across the broad seas and proclaimed his tidings on the unfamiliar soil of Georgia. Wherever he could get an open square of the village green he nailed his proclamation. Wherever he could gather his fellow men he announced the startling news that death had been beaten, and that the power of sin had been overthrown. And everywhere the news was hailed with wonder and with indescribable joy. Yet if Christ hath not been raised, this Jesus was all the time lying dead in a nameless grave.

II. Let us walk a little father down the gloomy road. "If Christ hath not been raised . . . your faith is vain." The apostle is writing to a little company of believers whose home is in Corinth, that boiling cauldron of manifold iniquity. These poor Corinthians had listened to the herald and had put their faith in his Lord. They rested their souls in Christ, and they went about Corinth quietly rejoicing under the banner of the Saviour's love. They faced anything and everything, and they dared anything and everything, in their unshaken confidence in the risen Lord. And yet—and yet, "if Christ hath not been raised," their security was an idle dream. Their faith was rooted in delusion, the foundation of their house was laid in fiction and had nothing about it of eternal reality and truth.

And so it is with the faith of the Christian of today. So it is with your faith and mine. We have fondly thought we were building the house of our beliefs and hopes upon the living Christ, but we have been building upon a grave! All the martyrs of the Christian centuries, who rolled their psalms to wintry skies, were inspired by a faith which really had its ultimate springs in the grave! Our churches too are founded upon vanity. The goodly fellowship of the Christian hymns, from St. Bernard's "Jesus, thou joy of loving hearts," to George Matheson's "O Love, that wilt not let me go," are really only vapory sentiment, flashes of deceptive fires blowing over the gloomy region of death. "If Christ hath not been raised your faith is vain."

III. Go farther down the oppressive road. "If Christ hath not been raised . . . ye are yet in your sins." The poor slaves have only been dreaming of their liberty; they awake to find themselves in chains. We thought we had obtained redemption in our risen Lord. We had fondly believed that he rose from the dead, leading captivity captive, and that in the one great emancipation we had found our freedom. We have joyfully imag-

[illegible]

[illegible]

[illegible]

[illegible] Stephen, and of the serenity of that noble spirit [illegible]

[illegible]

[illegible]

[illegible] hell will sound?" But suppose there is [illegible] Christ to meet.

How do you like the old world with the [illegible] apostle Paul [illegible] road. "If Christ hath not been raised we believers are of all men most to be pitied." Yes, indeed, our life-hopes are woven of [illegible]

[illegible]

[illegible]

The Perfect Song

"Dear Master, as the old year dieth soon
[illegible]

[illegible]

The Resurrection

[illegible]

2. He did it to furnish every believer the God-given assurance that he is justified in Christ Jesus. You know Jesus said he came to "offer his life a ransom for many." Matt. 20:28; that he would die to make atonement, and he did. But if God hadn't raised him from the dead we never would have known that the atonement was accepted, and so, "He was raised for our justification." Romans 4:25.

3. He did it to let men know that there isn't any doubt about the judgment to come. Paul said, "God hath appointed a day in which he will judge the world in righteousness by Jesus Christ, whereof he hath given assurance unto all men that he hath raised him from the dead."

4. He did it so that every one united to Jesus Christ by faith may know that they also are going to be raised from the dead.

Everything depends on the resurrection of Jesus Christ. That's the corner stone upon which the whole superstructure of Christianity rises. If Jesus Christ did not rise from the dead, how do I know that he is the way, the truth and the life? How do I know that he that believeth on the Lord Jesus Christ shall be saved? How do I know that the blood of Jesus Christ cleanseth from all sin? How do I know that he has gone to prepare a place for me and that he will come again and receive me unto himself? How do I know that death has lost its sting and the grave has been swallowed up in victory? How do I know that the Spirit of God who raised Jesus Christ from the dead shall also quicken my mortal body? How do I know that when he shall appear I shall be like him? How do I know that "the sufferings of this present time are not worthy to be compared with the glor which shall be revealed in me?" I don' know. There's no way to know. If Jesu Christ did not rise from the dead then have nothing to do but to take a chisel an hammer and go out to the grave of my love ones and chisel away the beautiful words, " am the resurrection and the life."

But thank God he did rise.

"Up from the grave he arose,
With a mighty triumph o'er his foes.
He arose a victor from the dark domain,
And he lives forever with his saints to reign
He arose! He arose!
Hallelujah, Christ arose."

Who Is This Jesus? Palm Sunday Sermon

REV. IRA DWIGHT LYTTLE, Arcadia, Nova Scotia

Text: "Who is this?" Matt. 21:9, 10.

Our conception of persons, events or things, is an important matter, especially our conception of persons. It is important because it matters not only to ourselves, but in some degree, great or small, it affects the other man. And the person holding the opinion of another is to a certain extent "made or marred" according as his opinion is high or low.

I. If, then, it matters that we hold an opinion, or have a conception concerning another, I think we may go a step further and say the effect of our conception is greater according to the importance of the position occupied by that other of whom we think. And if that other be the God-Man, the Christ who came into the world, I feel sure that I am not going too far when I say, that our eternity rests upon our conception of Jesus.

By way of leading up to your conception of Jesus, let us see what some others who lived in his day and had contact with him, thought of him; for it is always more or less helpful to us to know what others think, even when we may not agree with them.

1. About the time when the fame of Jesus was beginning to spread throughout the country, he returned from a preaching tour and went to his own home. Quite naturally he found his way into the synagogue, and taught the people. What did they think of it, and of him? They were offended by his preaching, and asked the question, "Is not this the carpenter, the son of Joseph, the carpenter?" Little did they think when they slightingly called him "Jesus the Carpenter" that they were coining a phrase which in the years to come would express the wonderful possibilities of this humble Galilean preac er. Far from their conception was it that th Jesus was destined to take the rough timb of human life, and make thereof a temp which should be the habitation of God. The saw only the man, with the tradesman's ham mer and the tradesman's hope.

2. Another conception, which, in its da held many in its grip was the opinion th Jesus was unlearned. Men were eager to i dicate that he had never studied in the high schools, and consequently must be far behi the scribes and others of his time. If this so, why then should the whole world go m over him? Why should great multitudes f low him from place to place, and hang up his words? These were questions that p sisted in coming up again and again, but spite of all this, men followed him, and they listened, they felt the stirring of n impulses within their hearts.

And why? Because Jesus, the unlearn was wise enough to know men, and he int preted life in terms of spiritual values. "H much is a man better than a sheep?" Inf itely! If the shepherd would give his life save a sheep that had wandered away, Son of God would lay down his life for a m who had lost himself in sin!

3. There were others who, brushing t objection to one side, saw in Jesus a gr Teacher. It mattered little to them how came by his knowledge. The one thing t really did matter was that he "spake never man spake." Blind leaders of the bl had given them but little help; but here w One who "taught with authority, and not the scribes." The truth, as he taught it

ached it, hurt like a surgeon's knife; but
e there were, who, like Nicodemus, felt
here was "a teacher sent from God." The
at difficulty with this, however, was that
le they saw God through him, they did not
God in him; he was to them a teacher,
The Teacher.

Another conception, which can hardly be
pared with these, was the one held by
n some of his disciples, that he was des-
d to become a great national leader of
. They saw a throne in the City of David
would have put a sword in the hand of
us had he said the word. Some of us won-
even yet what would have been the re-
had he given heed to them. Would a
at world-empire have been established, or
ld he have been a failure? But whatever
ht have been the result, it did not seem to
ticularly interest Jesus, for he announced
o uncertain terms, "My kingdom is not of
world!" A crown of thorns was to be
diadem; but the world could not under-
d.

But now we come to a conception that
great advance. One day as he was teach-
he said to his disciples, "What is the cur-
t opinion in the minds of men concerning
? "Who do men say that I am?" To
query there were several answers. Some
ught he might be Elias, or Jeremias, or
of the other prophets, but it seemed the
eral opinion ran along this level. Even on
great day of his entry into Jerusalem, in
ponse to the question, "Who is this?" the
wer was given, "This is Jesus, the prophet
Nazareth of Galilee." And they were right,
Jesus was a prophet. How differently the
ory of the Jews might read today if they
even accepted Jesus as a Prophet. He
ld never have shed those tears over the
of his love and hopes. He need never
e cried in anguish "Ye would not, and so
r house is left desolate!" Yes, he was a
phet; but he was more than a prophet.

nd this brings us to that conception which
ich began to gain ground as he neared the
of his earthly life, and has been gaining
und ever since. After the disciples had
him of the opinions of men, he asks in a
y pointed manner, "But who say ye that
m?" And big-hearted Peter, with that im-
se which was at the same time his best and
worst quality, rushes to the front and
uts so that all may hear, "Thou art the
ist, the Son of the living God!"

Ve can almost see Peter's eye flash, and
hand go to the spot where a sword should
g, as if he would defend this statement
n to the point of death. And Jesus puts
seal upon this conception by pronouncing
a "Divine Revelation." Therefore we
e in these words the highest concep-
which man may entertain of Jesus. "The
ist, the Son of the Living God." Carpenter?
cher? Yes! Leader? Without a doubt!
phet? Most assuredly! But is this all?
y the hosannas of the children? Why the
m branches? Why the great multitude?

Yes, the soul-stirring vision, the clarifying, life-ennobling conception is that King Jesus "is the Christ, the Son of the living God."

II. Now, that we have learned what is the right conception, let us for a few moments return to the thought introduced at the beginning, the importance of a right conception of Christ. It is important, because:

1. First, what you think of him determines all your thinking. Nothing in all the world will so quickly set a life right, as a right conception of Jesus Christ. Take the case of a man who had never given much time or attention to the deeper matters of the soul. Christ had been to him a stranger. Everything this man ever did or failed to do might have been traced back to one great, underlying principle of his life—distrust of friends as well as enemies. And back of this was distrust of God. He spurned the gospel and derided churches, largely because he felt distrustful toward those who represented these things.

But one day a miracle happened. Yes, a miracle. Love and sympathy filled his heart, shutting out the old selfishness and indifference. He reorganized his business and all of his affairs according to the ethics of Jesus. He began to count it a joy to spend and be spent for the advancement of the Kingdom of God. And all because he had gotten the right conception of Jesus.

And this is not an isolated case by any means. It is the old story over and over again. The man who once gets a right conception of Jesus will from that day interpret life in terms of eternal values.

2. And then your conception of Jesus determines your attitude toward him. Now, when I say "your attitude toward him," I wish to emphasize this, for there are many in this world who have a very warm place in their hearts for church work, and for religion as a whole; but they are not very pronounced in their conception of Jesus personally; consequently their attitude is such as to make it impossible for Jesus to "do any mighty works" for them.

Do you behold in Jesus the Teacher? Then he can teach you much that is profitable. The great national Leader? Then you must place him alongside the other great leaders of the world. Does he appeal to you as a prophet? If so, you will do as some in his day did, place him in the ranks with Isaiah and the others. And his teachings may stir your heart and fire your imagination, and you may be a better man than you would ever have been without this conception.

3. But all of this falls far short of the real mark. Jesus does not ask that you give him recognition by calling him "good" or "interesting" or "great prophet" or any of the hundred and one other things that might suggest themselves to men; he does not come to you and me that we may give him a "character;" Oh, no! This Son of the Living God rides triumphantly, and even the little children cry, "Hosanna to Great David's greater Son!"

When we behold in him the very Christ, then he does for us the work that the Christ of God, the Divine Redeemer, came into the world to do. If our conception is that he is in very truth the Saviour of the world, and if we are ready to accept him as such in our hearts, then our attitude is such as makes it possible for him to save.

Lastly, your conception and your acceptance determine your eternity. In other words, what you do with Jesus now decides your future forever. By this we are raised to the very heights, or we are cast down to the depths. We open the gates to eternal glory, or we consign our souls to endless night.

Who, then, is this Jesus? The question is not, where does he stand; but where do you stand? What does Jesus mean to you? What think ye of Christ?

The Virtue of Simplicity

REV. STEPHEN SEWELL ESTEY, D. D., Topeka, Kansas

Text: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these." Matt. 6:28, 29.

Solomon's glory! The story of that kingly splendor has thrilled the imagination of men. Recall that great throne of ivory overlaid with gold, with its six steps mounting up, guarded by twelve lions, two on each step. "There was not the like made in any kingdom," comments the ancient historian in breathless ecstacy of admiration. And who can adequately describe those royal robes made of purple and fine linen from Egypt, and gold from Ophir? The garments of the famous Queen of Sheba paled before the splendor of Solomon's raiment, to which Arabia and Tarshish and isles of the sea contributed their riches.

But look away now to another gorgeous pageantry. Out on the Galilean hills and meadows another splendor grows—the splendor of the wild flowers, of the scarlet lily, the brilliant tulip, the glowing narcissus. Luxuriantly, riotously, they grow, as though God had opened heaven's windows and showered down to earth unmeasured loads of heaven's glinting beauty.

Solomon's glory! Consider it for a moment. Kings labored to produce it. Ships ploughed the sea toilsomely to bring it from afar. Slaves delved, and women spun to create it. A labored, artificial thing, woven out of men's toils and tears and suffering, was Solomon's glory. But the lily's beauty comes with the toil-less ease of all God's created beauties. It is the silent gift of light and air and moist earth—and God! It is simple and natural. Solomon's glory has faded like a dream. Moth and rust have turned his robes to dust. But the matchless lilies still bloom on the Galilean hills, and their splendor still gladdens the meadows.

I wish to speak of the beauty of the simple life as contrasted with the extravagant, ornate, artificial life. I want to talk about "Lilies and Solomon's Glory," and I hope that I may persuade some to say with the Christ, "Lilies are more beautiful than Solomon's glory."

Two men on opposite sides of the world, standing in conspicuous places, have given utterance to strong words concerning the simple life. Listen to the first, Frederick Gillett, Speaker of the House of Representatives, who says: "The way to make America is to turn back; to retrace our steps carefully till we come to that juncture in the development of our national point of view where a man and a woman found life good without the frills deemed so necessary today."

Listen next to King George of England, and mark the conviction that has come to one who views present-day conditions from a throne: "The foundations of national glory are set in the homes of the people. They will only remain unshaken while the family life of our nation is strong and simple and pure."

From America's legislative halls and from England's throne comes endorsement o Christ's dictum: "Lilies are more beautifu than Solomon's glory." Not in the extravagant display of citizens of a democracy, no in the royal trappings of a throne, do th happiness and security of a nation rest, bu in the simple, wholesome, honest lives of th people. If ever there was a time when thi truth needed to be thundered forth, it is today. We are in a perfect whirlpool of extravagance.

I. We must return to the simple life t restore poise and dignity to life and character. Somehow we must get it through t our minds that extravagance never yet mad a soul happy. Women are no happier today twenty-five-dollar shoes and fifty-dollar ha than they used to be in four-dollar shoes an five-dollar hats. Solomon's glory never y ensured happiness. It was Solomon himse who proclaimed the tastelessness of suc glory, and uttered that cynical chant which h voiced the disillusionment of worshippers material things ever since his day: "Vanity vanities, all is vanity!"

When Satan wishes to blind men's eyes that they shall fail to see that the road happiness bears the sign-board, "The Simp Life," it is usually gold dust that he thro in their eyes. Words of homely wisdom a those of old Daniel Quorm: "I do se it oft my friends! I've watched it for years. Her a young fellow doing good in the Sund School and other ways, promising to be useful man when we old folks are gone hor But somebody sends down word that he c make half a crown a week more in Lond That's enough. No prayer about it, no ask the Lord what he sees. No thinking about

Lord's work. 'I must get on,' he says, and he says it so pious as if it was one of the ten commandments—but tisn't, friends, tisn't, though you hear it so often!"

II. We cheapen and vulgarize our lives by thinking that money value necessarily makes things beautiful or worth while. That a thing has cost much, does not prevent its being ugly. If we could but see with eyes unprejudiced by custom, the dainty cotton dress might often appear more beautiful than the showy silk one, the strong simple chair of beautiful wood more attractive than the ostentatious one of plush. For sheer artistic beauty, I dare to match the big, clean, quiet, sunlit kitchen and living room of our grandfathers' farms, with its wooden floor scoured white, its cheerful, open fireplace, its polished pans upon which the sunlight glints, its blooming plants, and its easy chair in the sunlit, dimity-curtained window, against the city parlor, stuffy with expensive draperies and heavy furniture and cluttering bric-a-brac.

III. The vulgarity of American wealth is the subject of frequent jest abroad. Perhaps we shall see ourselves as others see us some day, and learn that our ostentation makes ridiculous, that beauty lies in simplicity, not in ornateness. Perhaps some day we shall realize that our little school-girl daughters are ridiculous, not beautiful, in their French heels and silk stockings, and showy dresses and rouged cheeks and elaborately dressed hair. Perhaps some day we shall see that girlish simplicity in dress and life and manner is more beautiful than cheap unhygienic imitation of adult life and finery.

When I see the long rows of automobiles in front of our high schools these days, I say to myself, "Some one is robbing these lads and lassies of the long brisk walk under trees turning to golden glory under Autumn's magic wand, robbing them of the thump and pound of rushing blood with which the exhilarating walk or run feeds the brain cells, robbing them of lithe limbs and health-tinted cheeks." I grant grudgingly that automobiles may help us to rush a little faster in the performance of our tasks, but I can't help but question whether they are not the enemies of children, veritable robbers of childhood. The simple life of the old New England home, as I recall it, with its run to school through the stinging cold, its homely "chores" in the home, its evenings at the fireside with the family and great books, was better far for the child, in my judgment, than all the Solomon's glory with which we are loading him today.

What an accumulation of useless things and useless work we have too often allowed to dominate our homes and weigh our lives into drudgery. The war taught us how to simplify our meals; it would be a pity to forget that knowledge. A dinner served in six or ten courses, at cost of nerves and muscle and pocketbook and wasted food—why is it any better than a simple dinner, apart from the fact that we have shackled our lives with the burdensome custom of serving it so? Why, pray, should we allow ourselves to be whipped into the expense and the worry of changing styles of dress so frequently at the dictate of manufacturers whose sole aim in the matter is to transfer money from our pockets to theirs?

IV. We shall be helped in our efforts to restore simple living in America if we can realize that there is something essentially cheap in the effort to outshine others in extravagant display.

Man, made in the image of God, should seek his superiority and empire in the realm of spirit, not of things. We belittle ourselves when we allow ourselves to become the slaves of things. Our spirits ought to scorn such slavery.

An English lady went to the noted physician, Sir Deryck Brand, for treatment. The worry incident to the care of her big establishment and her social duties had fretted nerves and mind until she was a nervous wreck. "Here is a prescription for you," he said. "See a few big things. Go to America and see Niagara Falls. You will like to remember when you are worrying about pouring water in and out of tea-cups that Niagara is flowing still!"

V. In the matter of amusements, America must return to simplicity, too. We are told that Americans are amusement mad, and sometimes it seems as though the charge were true. Long ago Xerxes, the Persian monarch, living among the luxuries and extravagances of a royal court, offered a reward to the inventor of a new amusement. The incident mirrors the restless, discontented heart of seekers after artificial pleasures in all ages. We must have something new, a new thrill! And so we go from extravagance to extravagance, from absurdity to absurdity.

What we need to re-learn is that natural, simple pleasures are the most satisfying, and that they best re-create exhausted bodies and minds.

Solomon's glory costs so much! It costs dear in labor and worry and tears and nerves and muscles. Is it worth the heavy price many pay for it? Simpler dress, simpler food, simpler amusements—how they would wipe out at one stroke most of the worries that harrass our bodies, minds and souls! But lilies—they may be had just for the plucking!

Poor, deluded mortals that we are! Who will open our eyes to see that lilies are more beautiful than all Solomon's glory?

The talk was about the problem of religious education. "Here is a story from my nine-year-old son," contributed a preacher whose name is well known on the Pacific Coast. "He came in a few Sundays ago and enthusiastically showed me a new Sunday School Quarterly. It was one of the graded series. 'Say, Dad,' he piped up, 'this is a great Quarterly. It's real up to date. It puts it all over the old-fashioned kind.' 'What makes you think it is up to date?' I asked. 'Don't you see?' he answered. 'Half the characters it tells about aren't in the Bible at all.' "

Easter Joy and Light: Children's Sermon

REV. ALFRED BARRATT, New York, N. Y.

Text: "I am he that liveth and was dead, and behold I am alive again forevermore." Rev. 1:18.

Easter Sunday is the gladdest day in the Church's calendar. It is a day potent with life, pulsating with love and radiant with hope. It has been named, the Day of Light. There are some people who say that the name Easter is of Eastern origin and comes from the Eastern word that means "sunrising." Their reason for this is: when the sun sets it seems to die, and lives again when it rises. So in this way it represents the death and resurrection of our Lord Jesus Christ. But this beautiful thought is not the origin of Easter. The origin of Easter is the resurrection of Jesus Christ who died for our salvation and rose again in triumph over sin and death and the grave. The sweetest and most cheerful reminder throughout the entire year of the love of Jesus is this beautiful day. It always comes in the spring of the year. After the cold, drear season of Winter, when all nature is dead, there comes across the face of the world a new sense of beauty and sweetness. The sun shines brighter, and nature has a resurrection. So in like manner the resurrection of Jesus, who is the Sun of Righteousness, produces beauty and joy, and light and life forevermore in the hearts of his followers. Men who have been dead in sin rise again in newness of life—the life of God. Then they live to die no more forever.

It made a wonderful difference to me when Jesus rose from the dead. It meant that he was alive again forevermore, and could give eternal life to every one of us. There is an old story that used to be told to the children many years ago. It was about a prince who came and dwelt among men; he was beautiful and kind, and because of his gentleness and love he won a pretty girl—who promised to be his bride. But when he told her all about his history she wanted to know where he lived, and he told her that his home was far away in the center of the underworld, where his father was king, and the palace was magnificent, but the path to it was unknown to the souls of human birth; and the entrance was beneath the waves of the ocean. She must simply place her hand in his with childlike trust and plunge into the deep, deep waters. It would perhaps be a hard undertaking and mgiht give her a few moments of suffering, but in a few minutes they would rise through the surging billows and then they would see the beautiful tall towers of his royal residence with its gates of pearl, shining with precious jewels, and illuminated with light which was not of the sun, or moon, or stars. Does not this beautiful story describe the passage through the "valley of the shadow of death?" But it is not quite so hard since Jesus has made it easier.

A little while ago a Sunday School teacher in the last stage of rapid consumption was asked by a friend who visited her, "Are you afraid to die?" "I am not going to die," was her cheerful reply as she pointed to the motto that hung upon the wall of her chamber which read, "The gift of God is eternal life." She believed that those words were true, and so she knew and was confident that for her there was no death. It is Jesus who died. And because he has died and risen again we need never die. Are not these words full of comfort and cheer to those who love and trust in Jesus? Listen—"He that believeth in me though he were dead, yet shall he live." For "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." Let me ask you now this beautiful Easter-tide to accept Jesus as your Saviour—as your life—as your hope—as your joy. Open your hearts, and just let the risen Lord be your Easter Guest, your life-long Friend, and he will give you joy and peace, life and light. With this Friend you will never see death, but like your loving risen Lord, you will be alive again forevermore. Will you do this?

PREACHER POINTERS

Christopher G. Hazard, D. D., Catskill, N. Y.

The preacher desires fellowship, but the people offer him admiration. This is a powerful temptation to complete failure.

For pride is the supreme lie, and as our good works reveal us they hide God.

The preacher is like the Hindoo magician, who, in the presence of an audience, plants a seed and makes it develop into a blossoming plant.

In the practice of his art the preacher should do as well as the organist; he should not pull out the wrong stop or strike the wrong key.

The reason that the organist so often excels the speaker is this; all art requires incessant preparatory practice, but the preacher relies upon inspiration.

It is true that expression comes as we look at truth, but flies as we look at expression.

But we cannot trust life for expression without premeditated art; we must take some words with us when we return unto the people.

The Spirit will not disdain the best preparations that the preacher can make; he will redeem art from lifelessness and clothe the dr bones of doctrine with a divine humanity.

So that speech, accurately and fully conceived in miniature will be full sized and beautiful in delivery; God puts the whole flowe into the seed.

Yet the truth is hidden when the perfect sermon is looked upon as a performance.

People do not need to see us; they need t see Jesus; not the artist, but the Artist.

Why should we be puffed up by God's gift of truth and ability, or glory in the belonging of God? What a violation of truth!

Let God be exalted in his own strength, th while we sing and praise his power!

The Last Breakfast: Communion Sermon

REV. FRANK E. HENRY, D. D., Great Falls, Mont.

Text: "Jesus then cometh and taketh bread d giveth them, and fish likewise." John 23.

The disciples had gone to Galilee as Jesus ected. They returned to toil as of old be- e the Carpenter called them—back to their n and their farms. Here they had been iting to see him again, anxious but ex- ctant. They were undecided as to their ure. All was a blank before them. Their ly hope lay in Jesus' words to the woman Easter dawn, "Behold I go before you into lilee."

For this they had turned their faces home- rd. But they found him not. In the des- t places east of the Lake they looked for m—there where their Lord's bounty had ultiplied the bread and the fish five thou- nd fold; but they did not see him. On the bbath in the synagogue they listened for e voice that had thrilled the thronging mul- udes in other days; but the droning intona- on of the scribe fell dull and lifeless on their rs instead. On the shore of the sea made cred by his call to discipleship, they waited sunset among the fishermen, gathering for e night's work. Here Jesus had resorted evening, knowing that many would be und ready to listen. With yearning eyes ey searched the crowd, looking for that fa- iliar face; but they did not find him.

Through Peter's soul surged the resolution take again the task of his youth and man- ood. The quickened memory of a thousand lad days and nights on Galilee beat upon is brain, keeping time with the lapping of the aves on the side of the boat. The fascinat- ng sea, the lure of the wild and the water eld him in thrall.

To be sure, the Risen Lord had come to hem in the upper room at midnight, but hen day came he did not appear. May it not ave been but a vision? The women might ave deceived themselves and the rest. John ad been too credulous at the tomb. Now that hey were back home again and his hand on he oar and the net, how different it all eemed.

No fish were to be found in this first stop- ing place, so up with the anchor and out with he sail, for the wind was rising. Another fav- rite place would surely yield them reward for heir labor.

Nathaniel was growing weary in the unaccustomed hours. For he had been wont to work in his vineyard and among his trees, by day. Dreams of his garden and fields floated before him.

"Follow me! Greater things than these shalt thou see.' Through the years he had followed faithfully.

A rough hand on his shoulder roused him. "We are moving again. Help us hoist the sail.' Soon they settled for another try. Nathaniel could no longer sleep. He thought of his neglected fields and his trees under the hands of hirelings. He loved them each as a shepherd loves his sheep. Why had he left them? Three years wasted!

Again the boat is moved. This time the oars are manned, for the night wind has fallen. "Once more," commands Peter. "If this is a failure, we will return."

"It is well," answered John and settled to his task of holding the net. It seemed dull work tonight. How different from the old days. Then the romance of the starlit waters stirred his boyish soul to dreams. Now the smell of the fishy boat smote his nostrils, grown accustomed of late to the fragrance of flowers on far-off hillsides and the piney smell of mountain tops.

"That night they took nothing,' so we read. How swiftly, almost abruptly, the story leaps forward. They took nothing. What if they had?

I. What disastrous success it would have been. What a happy failure was theirs instead. When we labor long and conscientiously but unsuccessfully, let us not despair. The end is not yet for us—nor for them.

II. What a failure is ours when we go a-fishing nowadays without Christ. Even as the disciples put their trust in strong rowers and swelling sail, in boat and net, yet failed of their fish till Jesus came, so disciples of the present, trusting to attractive churches and good-fellowship, eloquent speech and fine music, but leaving out the spirit of Christ, we fail to catch fish, to make converts.

Other boats on Galilee may have caught much that night, but those fishermen were not Apostles. Other organizations than the church today—social, fraternal, patriotic—succeed with these attractions, and these alone. But we are his disciples. The churches need all these attractions, even as the Apostles had their boat and net, but they required one thing more. So we need the presence and power of the Lord. "Without me, ye can do nothing," he said. With prayer and prayer meetings neglected, with Christlike love and sacrifice forgotten, we can not hope to save the world. We can maintain a company of fearful, faithful disciples; but to win the world we must have fellowship with our Lord, must heed his commands.

All night they had failed. But each time they lifted the net it was found empty. It seemed useless longer to fish. Homeward, Peter turns the ship. Listen! What was that? A voice, strangely familiar, comes from the shore in the misty dawn.

"Children, have ye aught to eat?"

So, today, one might hail a fishing party, "Boys, have you caught anything?" And they answer him, "No!" I can hear the mingled irritation and disappointment in Peter's exclamation, mounting almost to anger. But hear!

"Cast the net on the right side of the boat and ye shall find." There was such a tone of assurance in the words that the tired men were led to obey.

"They cast therefore, and now they were not able to draw it for the multitude of fishes." Something warmed John's heart. Was it the memory of another draught of fish, when the Master had given a like command? As they stooped to lift the net, weighed down with the great catch, John whispered to Peter as they worked together, "It is the Lord!"

John was keener in perception, but Peter was quicker in action. Stopping only to gird his fisher's coat about him, Peter leaped into the sea. Gone his care for fish! Lost, his interest in boat and net! Let others, if they wished, land the catch!

III. What words of confession, what assurance of forgiveness, were exchanged between the disciple and his Master, we do not know. Too sacred are such scenes for the world's common gaze. But we know that complete reinstatement was Peter's.

The other disciples came in the little boat, as we read, "dragging the net full of fishes." Then Jesus saith unto them, "Come and break your fast." In the breaking of the bread, as to the men at Emmaus, he became known to the rest.

IV. This meal together by the lakeside reminded them, as it may well remind us, of the other meal in the upper room. How strangely the same, yet how strikingly different. At the Last Supper the bread was mingled with the wine of sacrament. At this, their last breakfast, the fish of their daily toil was substituted. The Supper was a ceremonial, the breakfast a necessity. The one was served in a guest room, about a table, the other on the beach. Night was dark then, with the shadow of the crucifixion; now the day was brightening in the light of the Resurrection. At the Supper they were heavy-hearted, overwhelmed with foreboding. Breakfasting, they were happy in the hope for the future. That evening led them to the mount of death—Calvary. This morning would lead them to the mount of glory—the Ascension.

V. Another contrast and another similarity. As Peter stood by the fire drying his wet garments, doubtless there comes the memory of that other morning, when he warmed himself by the fire and a cock crew. That was in far Jerusalem; this is Galilee. With shame came the words of his cowardly denial. But the same Jesus turns his eyes on a new Peter.

Come the words, "Simon, son of Jonas, lovest thou me more than these?" At that other meal in the upper room he had boastingly asserted, "Though all else fail, not I.' Here by the lake, there is no such false assurance. "Thou knowest. I dare not say." Came the reply, "Feed my lambs." Not as a fisherman but as a shepherd he was now to be commissioned. By easy steps Jesus leads Peter upward. First simple tasks, beginner's work—"Feed my lambs." Next the more difficult, "Tend my sheep." Last and hardest, "Feed my young sheep." So he commissioned his disciples anew as they broke the bread together, and Peter accepted his task and carried it on to the end.

VI. We, too, come again to break the bread in Jesus' name. Our Lord speaks to us as to Peter, "Do you really love me?" We answer falteringly, conscious of repeated failure "Thou knowest." To us in our humility, he speaks again, "Feed my sheep."

"To Kiss the Cross."

REV. A. D. BELDEN, B. D., Westcliff-on-Sea

These words form the last and crowning sentence of a very popular song, "The Rosary."

It is significant of the tragedy that belongs to every life that such a song should be almost everybody's favorite. It has not been simply the haunting beauty of its music that has established the song in the love of the people, but much more its perfect expression of the unsatisfied yearning of the human soul. We find it a sweet pain to hear our tears in the voice of the sinner and find our own story in the verses of the poet.

"The hours I spent with thee, dear heart,
  Are as a string of pearls to me;
I count them over—every one apart—
  My rosary, my rosary.

Each hour a pearl, each pearl a prayer;
  To still a heart in absence wrung;
I tell each bead unto the end,
  And there, a cross is hung!

Oh, memories that bless and burn,
  O barren gain, and bitter loss,
I kiss each bead, and strive at last to learn,
  Sweetheart, to kiss the cross."

Could any words be more appropriate to th tragedy of this cruel war? Just what sorrowful story they actually commemorate we d not know. Perhaps it is better so—they belon to us all. Possibly they reflect the struggl of a pure soul to fling from itself some illic affection, and so present us with the ever recurring calamity of human desire thwarte by divine law. Or perhaps it is the all t common catastrophe of death which make "each pearl a prayer," "to still a heart in absence wrung." The song reminds one of tha picture exquisitely and painfully beautifu called "Her Cross." The young wife is sittin at the table, her head flung upon her arms, a tragic abandonment of grief. She holds her hand the Victoria Cross won by her ga lant but dead husband. With that cross, ear to her, ready to be lifted, this woman might be the very Spirit of the Rosary. There eems to be in the song a dim perception of he ultimate beneficence of the cross. Somehing more, surely, than mere resignation dicated these last words. They point to some leam of possible triumph and adequate revard beyond the grief! The seemingly hopeess line, "Oh, barren gain and bitter loss," may express simply a passing mood of despair. n the noble determination to strive at last to earn to kiss the cross we seem to see love aleady bridging the gulf between these parted ouls.

Thus the song approaches somewhat, the riumph of St. Paul's great saying in Gal. 6:14. But only approaches it. It is a long step rom the "strive at last to learn" of the song o "God forbid that I should glory, save in the Cross." The world may achieve a brave determination, a stoic forlorn hope, but only the religion of the Crucified can yield the paean of perfect triumph, and translate the "try" nto "glory."

The Crucified Son of God is our perfect exemplar in this greatness of spirit. To recognize the cross, to take it up bravely, to so beieve in its beneficence and blessing, and to so overcome self as to be able **"to kiss the cross,"** and at last to "glory" in it, this is the essential ask of **every soul,** and especially is it the call which comes to men in Christ.

The Task of Every Life

Somewhere along life's road, early or late, but inexorably, the will of God runs athwart your inclination and possibly your purpose. That cross has either found you, or it awaits ou.

Nothing is more certain in life than trouble, even if it be only the pangs of dissolution and he haunting doom of the grave. Why dwell on so melancholy a fact, you say? Why not? says the soul that would know life. Which is he more morbid? To be afraid to look death n the face, or to be able to do so? Is it not better to die than lose courage? But indeed t is sober truth that while every life contains great joy, it contains also at last great sorrow.

"Man is born to trouble, as the sparks fly upwards." Life doubtless is meant to drive us all at last to prove our loyalty to virtue by he price in pain and loss we are willing to pay. Unless life brings us all to that knowledge, of what conceivable use can it be? Life s for virtue, and virtue must be tested and ried.

Divine purpose, then, together with human folly and sin, and "man's inhumanity to man" render the cross inevitable for every life.

This inevitable cross may come to us in several ways; to some it comes in all ways. (a) **t may be made by ourselves.** We can set our wills, or permit them to drift, athwart God's will. The result is always a bitter cross. Some cherished sin holds the souls in the hideous bondage of evil habit, breaks across its harmony with God. Upon this cross our better elf is crucified and done to death. Doubtless f we were perfectly honest with ourselves, his type of cross would come more into evidence. We should discover more instances than we at present realize wherein our lives cross the Divine purpose, and they would occasion us greater pain. The soul at peace is scarcely to be congratulated if its peace is the stagnant complacency that is self-blinded to the ideal. The Pharisees were not crucified. They were not, therefore, however, the more happy, or the more to be admired. Happier is the man who feels his soul to be burdened with the sins of the whole world, **if he take up his cross.** It is very terrible how some souls can cling to a sin which they know God hates; with what sophistry they will plead for practices that are obviously alien to the mind of Christ. The love of ease, the lust for wealth, the habitual preference of self, these things continually lead men to attempt that joint service of God and Mammon which Jesus declares to be impossible. The young ruler, we read, turned away from Christ's great offer of life "sorrowful, for he had great possessions." Yet he did so, to carry surely all his life a secret **cross of shame** that must have spoilt forever his joy in his great possessions. If there is a cross for the soul that chooses Christ, there is also one for the soul that defrauds God and man. For many of us, doubtless, a perfect turning of our heart to God would mean the taking up of such a cross. A cross of stern and painful self-discipline and self-denial. Don't shirk that cross! Lest a worse befall you. You may suffer as the Son of God—with hope and glory of redemption—or you may suffer also as the thief. Which will you, since a cross it must be? Jesus died to inspire in men the willingness to suffer all that inward crucifixion which a strictly pure and truly godly life demands. Says St. Paul, speaking of Christ crucified, "By whom the world is crucified unto me and I unto the world." Think of the glorious self-conquest those words denote. And in that cross he gloried! Those who would follow him and his Lord must bravely face the cost of their soul's redemption, and "strive at last to learn to kiss **this** cross."

(b) **But the inevitable cross may be thrust upon us by the world.**

The soul that is loyal to God can no more escape, than Jesus escaped, the persecution of the worldly-minded. If your life, by its purity and nobility, challenges the life around you, it is almost bound to mean friction and criticism. The vested interests of evil do not take the oppositions of the good lightly. Prejudice, bigotry, hypocrisy, ignorance, these forces still conspire to overthrow the honest and loving soul. But again we may say that the absence of this cross is no reason for self congratulation. Indeed, its absence should cause us grave concern, if we aspire to follow Christ. "Beware," said He, "when all men shall speak well of you." It is not the soldiers who "press a closer battle" on the foe who escape the enemies' sword. To take up this cross is no easy task. George Fox, speaking once of the persecution to which he was subjected, said that "he looked at it **in the love of God.**" Happy man ,to be able "to kiss the cross!" Can we face the world's spite and enmity with the same great moral triumph, the same perfect peace of soul?

The world crucifies us, however, in yet another way. **By the sins of others** the cross may enter our life. Many a soul is bearing a cross which is the plain product of the folly or sin of other people. Consider the crucifixions of heredity! Lives hung upon crosses of disease, fruit of ancestral sin, enduring unspeakable torture, the redemptive nature of which is seldom realised and understood. No sudden crucifixion is this, but often a cross to be taken up indeed "daily," and borne through weary months and years.

Think of the crucifixion of bereavement and mutilation caused in the recent war! A number of highly placed men decide upon strife, and the multitudes of the nations rush to destroy each other. The innumerable pathetic crosses that mark the numberless graves of the dead have each a counterpart in the broken hearts of those that still live. As they stare with dulled grief-laden eyes at the cross that has been thrust with such hideous wantonness into their experience, they know, and we know, that this cross is the hardest for any of us to learn "to kiss."

Yet, unless this too can be done, what an arid desert of despair confronts the soul? Shall the cross be the end of our hope and the destruction of all our delight? Here the cross of Jesus challenges us indeed. If that tragedy could turn into triumph, and that gloom into glory, shall our cross utterly overcome us? What can bitterness and hot rebellion do for us? Can they relieve us of one pang of our crucifixion? Do they not simply make tragedy more tragic, grief more grievous, despair more hopeless still? There is no way out for the soul by these things. **The hardened heart breaks most terribly of all at last.** Only by bravely lifting even this cross, only by pressing it with heroic welcome to one's lips can peace come and, with peace, power to live again and to win "the far-off interest of tears." Such a supreme act of faith would be indeed the salvation of one's soul. To take the bitterest and most terrible grief of one's whole experience and assert over it a whole-hearted belief in the love of God and the reality of his providence! To "kiss the cross" for his sake and in perfect trust in his good working! This is the supreme victory in life, the ultimate and all-sufficing faith that saves.

Surely no other belief is possible. If this cross has been thrust upon you as the work of wicked men, nevertheless, the **Divine Hand was not interposed to prevent it.** This means, as surely as night follows day, that the Divine Providence has chosen you for his suffering servant as surely as ever Jesus was chosen Will you suffer less worthily? Or will you let Jesus save you in this also, by responding trustingly to his glorious challenge: "If a man would come after me, let him take up his cross."

The Gain of Loss

For it is possible to kiss the Cross.

It is no counsel of perfection that the Christian faith offers to the grief stricken soul. It is an achievement that has been accomplished by hundreds of thousands of souls who have "followed" Jesus Christ.

Christ's acceptance of the cross was wonderfully complete. Study the record and see. It is after a hymn of thanksgiving that Jesus goes forth to his betrayal! Mark how careful he is in the garden not to get lost in the shadows. "I am he," says Jesus to the soldiery. "Weep not for me, but for yourselves," he cries to the women of Jerusalem, appreciating their pity even while disdaining it. The crowning fact of all, is his refusal of the cup of drugged wine, offered him as an anaesthetic against the pain of the cross. No dimmed sensibility should be his, the cup of woe should be drained to its dregs, no drop of it foregone. He aspired to "taste death for every man."

Can we not follow him and accept our cross? Think of those who have done so! St. Paul pleading three times for release from his "thorn in the flesh," how bravely he sets himself to the bearing of his cross. "God forbid" he prays, "God forbid that I should glory save in the cross of the Lord Jesus Christ." The cross of his Lord so absorbs his own that it is as though he had none. "We glory in tribulation," he says elsewhere. The "noble army of martyrs" bears eloquent testimony to his truthfulness.

Is it possible for us to follow St. Paul and his martyr-comrades past the point of resignation to the height of "glorying" in the cross?

It would be easier to answer "Yes" if we could find adequate reason for so doing. **They had reason.** There dwelt ever before their eyes a fact of history in which they read a prophecy of their own destiny. The cross of Jesus had been followed by Easter glory, and consummated with the fact of resurrection. Henceforth for them a cross was never simply a tragedy, always they looked for the sequel of triumph, always it became to them a means to the ultimate good, and ever amid their sacrifices there gleamed the vision of the glory that should be.

If we will accept their faith we can achieve their victory. Ah, to have one's soul at rest again! To give in—to God! To surrender the soreness of spirit, the bitterness of disappointment, for the sweetness of trust in him!

To believe that the "Memories that burn" may also bless! "To strive at last to learn to kiss the cross!" This is to put God's love to the supreme trial and to find it immediately vindicated. By trust and by trust alone, the trust of a little child in a mighty father, based on the fact of Jesus crucified but risen, can joy begin again in the crucified heart. Let your trust express itself in this great symbolic act. Take your heaviest sorrow, your bitterest grief, your hardest duty, and by faith in the Lord Jesus Christ, kiss your cross.

"All through life—I see a cross
 When sons of God yield up their breath;
There is no gain except by loss;
 There is no life, except by death."

But there is gain by loss; there is life by death.

Rev. T. M. Swann, Charlestown, W. Va., M. E. Church South, should have credit given in article in November.

Prayer Meeting Department

THE MID-WEEK SERVICE

What Others Suggest to Secure Attendance

"I send postal cards to those I think ought to attend."

"I pledge my church officers to attend and bring others."

"I depend on variety in the program."

"I talk prayer-meeting among my people."

"Make them promise when they join the church that they will attend prayer-meeting weekly."

"I put some hard work into my preparation. Hold only one hour. Begin and close on time."

"I advertise the subjects. Make as careful preparation as for a sermon."

"I have frequently an attractive soloist and advertise."

"We take up any theme, religious, literary, artistic, musical, and make a social evening of it."

"I give the people something to do, making much use of their varying gifts, and make it a heart service."

"We have dinner, usually 15 cents a plate, and generally have a baptismal service; then the devotional hour and then the Bible school lesson for the next Sunday—thus combining social, physical and intellectual pleasure, all for 15 cents."

"I honor the prayer-meeting in my announcements, and in my plans for it."

—The Christian Evangelist.

* * *

I. NEWNESS OF LIFE

Isa. 65:22; John 3:1-9; 2 Cor. 5:17

Expository Notes

New is a word to conjure with now-a-days. We talk approvingly of new goods, of new fashions, of new plans, and of new officers. But it is not only a word of the present age, it is a Bible word as well. The Old Testament prophet talks of "a new name", Isa. 62:2, and promises "a new heavens and a new earth", Isa. 65:22. And in the New Testament Jesus tells Nicodemus that he "must be born anew or he can not see the kingdom of God." Paul writes to the Romans about "walking in newness of life," and he tells the Corinthians that "if any man is in Christ, he is a new creature," or as in the margin, "there is a new creation;" and Revelation ends where Isaiah began by crying, "Behold, I make all things new."

Note Paul's phrase, "in Christ." The agent of this wonderful new life, of this strange new experience, is Christ Jesus. Of him Dr. L. H. Bugbee says in Zion's Herald:

Jesus Christ came to men as a wonderful, new experience. Nothing like him had ever occurred before in the realm of character and spiritual achievement.

He brought to men a new conception of the character of God; a new interpretation of their relation to one another in the universal family of God; a new standard of duty and conduct. He gave them entirely new terms in which to think of life and destiny. It was a wonderful experience. In the words of St. Paul: "To those that are in Christ Jesus it is a new creation. Old things are passed away. Behold, all things are become new." It is a changed world. The aspect of everything is different. Values are changed; relationships are altered; a new perspective is produced.

Many of the younger men among us were in the overseas service in France where they found their whole routine of life altered. They were face to face with elemental experiences such as danger, exhaustion, hunger, thirst, wounds and death. There in the uproar and confusion of an unprecedented conflict they found new terms in which to think. Later, when they returned to the more customary routine of ordinary experience, they found that for them the world had changed.

Something like that happened to the world with the coming of Christ. He brought to men entirely new terms in which to think of God and life, duty and destiny. To those who enter into sympathy with him and learn to think as he did, the world can never be quite the same place again.

The Conference on the Limitation of Armament, at Washington, is an illuminating example. For seven years the world has been passing through a new and terrible experience. The like of it has never been recorded before. There have been similar outbursts of national hatreds but never one on so vast a scale. The equilibrium of society has been sadly disturbed. We are all out of balance.

Now, after three years have elapsed, the best minds of the world are concerned with the causes of this appalling struggle and the possibility of their removal. There seems to be a serious and determined effort to formulate some new and better principles for the government of international relations. What will be the outcome? There are uncounted numbers who are praying that it may be a new creation—a changed world in which the old hatreds and lusts will pass away and a new and better order of society be established.

Perhaps this will help us to see more clearly the significance of the new experience of Jesus' coming. He alters everything. He kindles new sympathies, loyalties, and enthusiasms. He pushes back horizons, creating a new outlook upon life. It was inevitable that the minds of men should reflect upon this strange phenomenon. Who was this Jesus Christ who left so deep an impression upon the world? Whence had he come? Whither had he gone? What was the deep, underlying meaning of his existence?

These reflections gradually hardened into convictions, and these convictions crystallized into the creeds and dogmas of the church.

Jesus is an ever-living, growing, expanding experience for humanity. It is not merely that he was born once in Bethlehem twenty centuries ago. He is born afresh each day in the souls of thousands of his followers. He continues to be a wonderful phenomenon. He means more today than he meant ten, twenty, or fifty years ago. He means infinitely more to us than he meant to his first disciples. Think of the growing Christian consciousness; the stages of development in which the mind of Christ has illuminated problems of freedom, education, industry, and government. Ever wider fields of experience are being brought under the domination of his spirit. Each generation witnesses some new application of his principles. It follows, therefore, that we must constantly rethink Christ, reflecting upon these new and larger meanings of his life and teaching.

* * *

II. REAL OR UNREAL

Heb. 11:1-6, 13-16

Expository Notes

There is much said now-a-days about the "fundamentals" in religion, meaning, generally, truths, a belief in which is essential to being a Christian. One would think that "fundamentals" should be axioms, self-evident truths. But we do not disagree, nor get excited over axioms. We saw a list of eleven statements put forth as fundamentals recently, three of which we did not believe were true at all. They surely were not **axioms!** Perhaps this is one reason why to many persons, the religious life seems unattractive and unreal. President H. C. King, in his little book on the Greatness and Simplicity of the Christian Faith, asks why God and our relations to him are not as indubitable as the existence of other persons and our relations to them? "In a word, why does the spiritual life so often seem unreal?" President King gives **three causes.** We quote, condensing:

I. Mistaken conceptions of the character of the spiritual life itself.

1. **It is not a life of strain.** There should be no necessity of putting pressure upon the mind to hold certain beliefs, nor to keep a certain continuous stress of attention. One's sole responsibility is to put himself face to face with the great realities and to make an honest response to them. The spiritual life does look to a persistent, dominant purpose of righteousness, a real surrender of the will to God; but this does not mean the unchangable continuance of some particular thought, or the steady maintenance of some special state of feeling.

2. **The spiritual life is not a life of the imitation or repetition of the experiences of others.** That we come into most that is of value to us through introduction by some other, is plain. Nevertheless, if the spiritual world is to have the fullest reality to us, we must have some experience in the spiritual that is genuinely our own, not a hollow echo of something we have heard from others. But it is easier to satisfy oneself with a shallow dealing with the problem of our life, and then to catch up the traditional language of religious experience from others.

3. **The spiritual life is not a life of magical inheritance of results.** If the results in the spiritual life are conceived as coming without clear conditions, in a kind of merely magical way, that life unavoidably takes on for most men today a decided aspect of unreality. To them it has no intelligible connection with the rest of their life. We must recognize fully that there are laws and conditions in the spiritual world.

4. **It is not a life of rules laid on from without.** Counsels there are to be heeded, and habits to be formed, yet we are called to a real **life,** with its own spontaneous growth and varied expression.

II. The second cause of the sense of unreality that sometimes passes over the spiritual life is **the inevitable fluctuations of our natures.**

1. Changing **bodily conditions** tinge our **mental states.** We are to expect, from both physical and psychical conditions, changing vital feelings, alternation of moods, altering power of attention, and some consequent ebb and flow in conviction and in the sense of reality.

2. In all this, let it be observed, we have **nothing that is peculiar to the religious life.** The lower life too, has its inevitable misgivings. We may not choose whether our feeling shall vary or not. We can only choose the dominant moods.

3. When we find fluctuations in our convictions concerning the reality of anything, we must ask for the **witness of our consciously best hours, physically, intellectually, and morally.** Let us ask, when does the spiritual world seem most real to us, in our best or our worst moments? in our hours of clearness and vigor, or those of weakness and depression?

III. The fact that these two causes are to be found in our natural constitution suggests the third cause. **The seeming unreality may be intended as a part of our moral training.**

1. A religious life must be a man's own, voluntarily chosen and voluntarily kept. Hence, a **sacred reverence for the human personality must be a controlling principle in all God's dealing with us.** There can be no forcing of God and the spiritual life upon a man.

2. If this be true, it means that we can expect **no absolutely incontrovertible evidences,** no overpowering signs. A chance for choice will be left, some room for the exercise of our own wills.

3. Our moral need requires that there shall be **no domination of the human personality by God's personality.** The possibility of genuine character in finite beings, seems to depend upon the fact that God leaves open the way for man's continued choice, that he scrupulously remains the invisible, the hidden God, showing a reverence for the personality of his children such as men never show to one another.

III. WHAT JESUS TAUGHT CONCERNING HIMSELF

Rom. 10:1-15; Matt. 28:16-20

Expository Notes

Rabindranath Tagore, the famous Hindoo poet, wrote a letter to an outgoing missionary to India, which is printed in The Christian Herald.

It gives as the Herald says, an interesting insight into the conception of a highly educated non-Christian Indian regarding the purposes and methods of Christian missionaries in seeking to reach and help the people of his country.

"I have read your letter with pleasure," the poet wrote. "I have only one thing to say; it is this: Do not be always trying to preach your doctrine, but give yourself in love. Your Western mind is too much stressed with the idea of conquest and possession. Your inveterate habit of proselytism is another form of it. Christ never preached himself or any dogma or doctrine. He preached the love of God. The object of a Christian should be to be like Christ, never to be a coolie-recruiter trying to bring coolies to his Master's tea garden.

Preaching your doctrine is no sacrifice at all; it is indulging in a luxury far more dangerous than all luxuries of material living. It breeds an illusion in your mind that you are better than your fellow beings. But the real preaching is in being perfect, which is through meekness and love, and self-dedication. If you have in you your pride of race, pride of sect, and pride of personal superiority, then it is no use to try to do good to others. They will reject your gift, or if they do accept it, they will not be morally benefitted by it—instances of which you can see in India every day. On the spiritual plane you cannot **do** good, until you **be** good. You cannot preach the Christianity of the Christian sect until you be like Christ: and then you do not preach Christianity but the love of God, which Christ did.

"You have repeatedly said that your standard of living is not likely to be different from that of the 'natives'. But one thing I ask you; will you be able to make yourself one of those whom you call 'natives,' not merely in habits, but in love? For it is utterly degrading to accept any benefit but that which is offered in the spirit of love. God is love, and all that we receive from his hand blesses us, but when a man tries to usurp God's place and assume the role of a giver of gifts and does not come as a mere mediator of God's love, then it is all vanity."

Yours faithfully,
RABINDRANATH TAGORE.

Statements similar to these are often made by non-Christians in this country. And when asked why we should try to force our religion upon the people of the Orient, our young people do not always know what to reply. Perhaps the best answer was made by a missionary to the question, "What right have we to push our religion on to those of another race?" He replied, "The right of one who has something too good to keep for himself alone." But that does not answer all the questions raised by the Hindoo poet's letter. One wonders if he has ever read the New Testament. What did Jesus say about himself?

A rapid glance over the pages of the gospels leads one to the conclusion that Jesus did not do much else—especially in the beginning of his ministry—but endeavor to establish his position, his power and authority in the minds of the Jews. When he talks of the Father, he connects himself with God. He speaks of the love of God to Nicodemus, telling him that the measure of God's love is the gift of his son to mankind, and that whosoever believes on him shall not perish.

Over and over he enlarges upon the power and authority of the Son of man, saying to the scribes, "but that ye may know that the Son of man hath authority on earth to forgive sins, (he said to the palsied man) Arise, take up thy bed and go to thy house. Matt. 9:6. He began a conversation with the woman at the well by saying, "If you knew who was talking to you"—and ended it by announcing, "I am he" (the Christ).

At the pool of Bethesda he says that those o do not honor the Son, honor not the Father. e whole discourse is upon the power and auth- ty of the Son. He tells the Jews that because ey reject him, he knows that they have not e love of the Father in their hearts. He cries his disciples, "Ye believe in God, believe also me."

He uses the pronoun "I" with a calm assur- ce and a frequency which would shock us in other—"I say unto you." "I am come that, .: "I am the bread of life, the light of the rld, the good shepherd." In the twelve verses, hn 10:7-18, "I" is used 17 times, and the pro- uns, me, my, mine, myself, 13 times.

As to Tagore's jeer about "coolie-recruiters," at is just what the disciples did do, unrebuked Jesus. Andrew and John brought their others to Jesus. Philip found Nathaniel. John the woman of Samaria aroused the towns- ople—albeit they endeavored to repudiate her rvices in rather lordly fashion afterwards. hn 4. Jesus himself promised Simon and ndrew that he would "make them fishers of en," Mk. 1:17, and assured James and John at they should "take men alive," (see margin) longer fishers of dead fish, Luke 5:10. And e disciples driven out of Jerusalem by perse- ution "went everywhere preaching the word." nd so did their followers in the years to come. ntil the growth of the early church is one of e marvels of history, and in less than three nturies Christianity conquered the Roman mpire.

Plan for Our Meeting

After reading Rabindranath Tagore's letter, sk the audience the questions: Has Tagore epresented the gospels correctly? What did esus teach concerning himself? If not wise to ust to memories of Jesus' teaching, have Bibles resent and search them then and there. It ight be effective if the suggested Scripture ere read at the close of the meeting instead of eginning with it as usual.

* * *

IV. CONTENTMENT

Phil. 4:11-13; 1 Tim. 6:6, 8; Heb. 13:5

Expository Notes

Safed the Sage notices the gold stripes upon he sleeves of the conductor's coat and con- ratulates him upon his vigor after so many ears of service. The conductor's answer was: 'If I still have vigor for a man of mine age it s because I have learned two things. The first s to think first what is best and endeavor to ttain it. The next is to be content with what get. For how shall a man do otherwise and rofess to trust his God?"

Soon after this the rear truck of the tender jumped the track. While the train crew was ndeavoring to get the truck back on the track, Safed the Sage asked the conductor, "Is thy philosophy working well?"

And he answered, "Sure thing. We have everything to be thankful for. No one is hurt. The truck is uninjured, and my train crew will soon coax the truck back on the track."

When the train was speeding along again, Safed the Sage says: "Then did the Conductor come back and spake unto me, saying: "Thou rt a scholar. I am a roughneck. But if I had thine ability and thy pulpit, then would I stand nd speak unto men and women, saying:

Hearken unto me, and take good heed. Thine magination can depict no heaven fairer than his good old world might be if ye would only ake it at its best, and trust God, and stop worrying. For which is worse, to be an atheist nd believe in no God, or to profess to believe n God and then distrust his care? Surely if here be any sin against the Holy Ghost is it ot this, to profess to believe in the guidance f God, and then to worry as if the devil owned he planet and was keeping it for home con- umption?"

And I said unto him, "Though thou call thy- elf a roughneck, yet dost thou preach a mighty ractical gospel."

And he said, "Yea, and I live it. Therefore ave I on mine arm these many stripes, and in ine heart the song of youth and the joy of life. nd it costeth very little, and the wealth of ubies is not to be compared unto it."

Now the Train had lost but forty minutes, which is not much more than it sometimes taketh to replace a punctured tire. But the train sped on its way, and we pulled in on time.

And I bowed before him as I left the train, and shook his hand. And he said, "A quiet mind tendeth to a level head. Therefore do we the more quickly get back upon the rails, with good courage, and good steam pressure, and here we are."

And there we were, even as he said.

Phil. 4:11-13. The conductor's philosophy reminded us of the conclusions and advice of one of another age, race and station, who wrote to his friends in Philippi. "I have learned, in whatsoever state I am, therein to be content." Paul, as is his wont, uses the dialect of the people about him. Here he uses a Stoic word. We might translate it **self-sufficient**, if that phrase had not acquired an arrogant meaning unknown to Paul. It means to have resources within oneself. Paul was independent of circumstances. He goes on, "I have learned the secret"—literally, "I have been initiated into the society." What is your secret, Paul? Listen: "I can do all things in him that strengtheneth me." Paul is independent of circumstances because he is dependent on Jesus Christ.

1 Tim. 6:6-8. Later Paul wrote to Timothy, "But godliness with contentment is great gain." Paul knew what things should be linked together. He tells Timothy just what the conductor said to Safed the Sage, "Trust God and stop worrying." Contentment is not dependent upon riches, as we have but to look around us to discover. Indeed, we will generally find rich people more discontented than poor ones. Then Paul goes on, "Having food and covering we shall be therewith content"—margin, "In these we shall have enough." Not more acres, not a new automobile, not a better house, but "godliness with contentment is great gain." A statement to be recalled to this age of greed, graft and profiteering.

Heb. 13:5. The author of Hebrews gives the same basis for happiness, links the same two ideas together. Listen: Be ye free from the love of money; content with such things as ye have; for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee So that with good courage we say, The Lord is my helper; I will not fear: What shall man do unto me?

Note his "for". Be content, **for** the Lord himself is your helper. Bonds and blank books drop into the second place. Put first things first. Dr. McLaren says: If Thou dost not leave me, then such things as I have are enough for me, and if Thou hast gone away, no things that I merely have are of much good to me.

BILL BOARDS FOR CHURCH ADVERTISING

The Milton Triangle Brotherhood of Milton, Iowa, has launched out into bill-board advertising telling the world about the church and the brotherhood and also the home community. They have set up a sign, eight feet by sixteen, displaying the following: in the center is a triangle containing the words, "Brotherhood Boosters Triangle Home." On either side we read: "A Warm Welcome Waits You." On the left is, "Trade in Milton"; on the right, "Worship in Milton." At the top is "Go to Church"; in smaller letters on either side, "Cheer Up", and "Believe and Live." Beneath this line another, in large letters taking the whole length of the sign, "Milton Welcomes You." At the bottom in large letters, "Come Men, Let's Go."

The sign is permanently located opposite the depot, where it can be read from the platform and by persons on all trains passing through here.

The brotherhood is using a billboard in the exact center of the business section of the city to display sign, twenty-two feet long and nine feet high, with preacher, pulpit, Bible and a plain message in eighteen-inch letters: "You Should Go to Church," with a quotation from John 3:16.

The brotherhood has interested about twenty farmers in building permanent poster boards on all the main travelled roads leading into Milton. Posters have been placed on these, with designs similar to the ones in Milton.

DAILY BREAD

Thy Word Have I Hid In Mine Heart. Ps. 119 : 11.

"I Am The Bread of Life" —Jesus John 6:35

APRIL

Ephes. 5:1—	Luke 11:14—
Gal. 4:21—	John 6:1—
Heb. 9:11—	John 8:46—
Phil. 2:5—	Matt. 27:1—

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DAILY BIBLE READINGS—THROUGH THE BIBLE IN A YEAR

Expositor Bible-Reader's Calendar

1.	Esther 3-4.	1 Cor. 1.
2.	Esther 5-7.	1 Cor. 2.
3	Esther 8-10.	1 Cor. 3.
4.	Job 1- 3.	1 Cor. 4.
5.	Job 4- 6.	1 Cor. 5.
6.	Job 7- 9.	1 Cor. 6.
7.	Job 10-12.	1 Cor. 7.
8.	Job 13-15.	1 Cor. 8.
9.	Job 16-18.	1 Cor. 9.
10.	Job 19-21.	1 Cor. 10.
11.	Job 22-24.	1 Cor. 11.
12.	Job 25-28.	1 Cor. 12.
13.	Job 29-31.	1 Cor. 13.
14.	Job 32-34.	1 Cor. 14.
15.	Job 35-37.	1 Cor. 15.
16.	Job 38-39.	I Cor. 16.
17.	Job 40-42.	1 Thes. 1, 2.
18.	Psa. 1- 5.	1 Thes. 3.
19.	Psa. 6- 9.	1 Thes. 4.
20.	Psa. 10-15.	1 Thes. 5.
21.	Psa. 16-18.	2 Thes. 1.
22.	Psa. 19-22.	2 Thes. 2.
23.	Psa. 23-27.	2 Thes. 3.
24.	Psa. 28-32.	2 Cor. 1.
25.	Psa. 33-36.	2 Cor. 2.
26.	Psa. 37-40.	2 Cor. 3.
27.	Psa. 41-45.	2 Cor. 4.
28.	Psa. 46-50.	2 Cor. 5.
29.	Psa. 51-56.	2 Cor. 6.
30.	Psa. 57-61.	2 Cor. 7.

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BIBLE STORY FOR EVERY DAY

Story of Jesus

1. Luke 1:26-38. Gabriel's Visit to Mary.
2. Matt. 1:18-25. Joseph's Dream.
3. Luke 2:1-7. Babe of Bethlehem.
4. Luke 2:8-21. Angels and Shepherds.
5. Luke 2:22-38. In the Temple.
6. Matt. 2:1-12. Visit of the Wise Men.
7. Matt. 2:13-18. Flight to Egypt.
8. Matt. 2:19-23. Return to Nazareth.
9. Luke 2:41-52. The Boy in Jerusalem.
10. Matt. 3:3-17. The Preaching of John.
11. Matt. 4:1-11. The Temptation.
12. John 1:19-34. The Witness of John.
13. John 1:35-51. The First Disciples.
14. John 2:1-11. Marriage at Cana.
15. John 2:13-25. Cleansing the Temple.
16. John 3:1-22. Nicodemus.
17. John 3:23-36. John's Testimony.
18. John 4:1-26. Woman of Samaria.
19. John 4:27-42. White for the Harvest.
20. John 4:43-54. The Nobleman's Son.
21. Luke 4:16.30. Rejection at Nazareth.
22. Mark. 1:16-45. Labors in Galilee.
23. Mark 2:1-12. Healing the Palsied.
24. Mark 2:13-27. Dispute with the Pharisees.
25. John 5:1-15. At Bethesda.
26. John 5:16-27. The Son and the Father.
27. John 5:28-36. The Witness to the Truth.
28. Matt. 12:1-8. In the Wheatfield.
29. Matt. 12:9-21. The Withered Hand.
30. Mark 3:7-19. The Twelve.

A BIOGRAPHY

Several years ago this Scripture exercise was published in Dr. Peloubet's Notes. It will be found interesting as a Scripture review exercise:

Once, while I lived in the City of Destructi
which Bunyan describes, there came to me Jo
14:26, who troubled me greatly because
16:8-11. At first I 11:10, because I 20:9. Th
came voices saying 11:27; 12:35, 46; 17:17. Th
I joined the noble band described in Acts 17:
Here I saw a vision 14:2 and Rev. 21, and fou
there not only Rev. 22:1-5, but John 14:27, a
15:11, and 15:12, and 15:15. And my soul long
for these things. Then I said, Where is t
path? And a voice answered 14:6; and I sa
Who shall guide me? And the voice said 16:
Then I said, I am not fit to go there. And t
voice said 3:3, and 3:5, and 15:3. And I sa
What do they do there? And the voice sa
13:14, 15; 14:15; 15:12; 17:18, 21. And I sa
Lord, how shall I do these things? And t
voice replied 15:4, 7. Then the voice asked
21:16 (f. c.) and I replied 20:28 and 21:16 (m.

This will probably help the student to pla
before him, in their right order, the record
appearances of our Lord Jesus after His resu
rection: 1. To Mary Magdalene. John 20:1
Mark 16:9. 2. To Mary Magdalene and the oth
Mary. Matt. 28:9. 3. To Peter. Luke 24:34;
Cor. 15:5. 4. To Cleopas and another disciple
Emmaus. Luke 24:13-38. 5. To the eleven,
more strictly, the ten apostles at Jerusale
Mark 16:14; Luke 24:36; John 20:19. 6. To t
eleven apostles at Jerusalem. John 20:26. 7.
the disciples—five named, and others—by t
Sea of Galilee. John 21:1-24. 8. To the elev
on a mountain in Galilee. Matt. 28:16; Ma
16:15. 9. To the five hundred brethren, possib
identical with 8. 1 Cor. 15:6. 10. To James t
brother of our Lord. 1 Cor. 15:7. 11. To t
eleven at Jerusalem before the ascension. Ma
16:19, 20; Luke 24:50; Acts 1:3, 12. (Ellicott.)

How One Preacher Supplements His Sala

I have just received November number "T
Expositor" and it is fine. I file what I wa
from the illustrative and homiletic departmen
using the Wilson Index system. I also ke
a file of advertisements which I think I mig
need some time.

I want to tell you so you can tell other mi
isters how to increase their salaries witho
pleading with any official boards. While I
not grumble at the way the church has us
me in my brief experience as a minister, I ha
never found a time when I could not use mo
money handily, so when I feel the urge stro
enough I go out and work a "rabbit's foot"
some one. My latest exploit in business is o
any minister in a city of sufficient size to su
port a good daily newspaper can work. I
lected a daily considered unfair to church
and placed this proposition before the adve
tising manager. I asked him to give a pa
once a week to be devoted exclusively to r
ligious organizations, the page to be consider
as an advertising proposition, lower part
page to have names of business firms for wh
each would pay his pro rata part of a page "a
I undertook to edit the rest of the page, as
news page, receiving for my services 10 per ce
of the price of a page of advertising. The new
paper itself, of course, solicits and collects
all "ads". Result, merchants get advertisi
which they didn't have, newspaper gets ad
tional revenue; churches get consideration n
given before; my church feels puffed up b
cause its pastor was selected from among
others as Church Editor (I did not tell the
the details); No. 1 gets a few hundred mo
dollars a year; wife and babies get bet
clothes; the Lord gets more tithe. So you
every one profits by the transaction.

G. R. B

Why Delay?

¶There are doubtless thousands of ministers in America who have been intending "some time" to secure protection in the M. C. U., but who haven't gotten to it yet. Somehow it is continually put off. Action seems no nearer than ever.

¶Perhaps even now you have a blank in your desk which you have purposed to fill out and send us. Why not use it before it gets any older? If today you are an acceptable risk, why defer action until tomorrow? When the unexpected disability occurs and you keenly realize the need, it will unfortunately be TOO LATE to act.

¶If you wish further information about our plan of sickness and accident benefits at cost for clergymen only, just drop us a post card.

Why Delay?

The Ministers Casualty Union

(Incorporated 1900)

490 Auditorium Building **Minneapolis, Minn.**

Important Recent Books

A Select List of Books of Value to Ministers.

REV. I. J. SWANSON. D. D.

The Modern Reader's (abridged) Bible for Schools. The O. T. Edited by R. G. Moulton. 536 pp., Macmillan, New York. Prof. Moulton's re-arrangement of the books of the Bible printed to show its literary form and structure, is so well known and appreciated that it seems almost unnecessary to add anything further in praise of the work. Here we have the O. T. brought within the compass of one volume, and given word for word with the ordinary Bible, but with some portions omitted which Prof. Moulton does not think necessary for complete understanding on the part of the general reader, though necessary for the special student. The work has a valuable introduction on the literary form of the O. T., good indexes, and illuminating general notes.

The Psalms as Liturgies, by John P. Peters, Ph. D., Prof. of N. T. Language and Literature in the University of the South. 494 pp, Macmillan, New York. An important and scholarly work, treating the Psalms from a new point of view, namely as the liturgies prepared for and used in the Temple worship. From his long residence in the Holy Land, during which he went over again and again every foot of the ground covered by the Temple processions and ceremonies, Dr. Peters discovered the meaning of local allusions in the Psalms, and is thus enabled to suggest fresh and interesting interpretations. From cognate Babylonian liturgies excavated by himself at Nippur, Dr. Peters throws new light on the methods of Hebrew Psalmody. Side by side with the Authorized version of the Psalms, the author prints his own translation,—fresh and striking, and giving the vivid Hebrew methods of expression.

The Contents of the New Testament, by Haven McClure, Secretary of the English Council, Indiana State Teachers' Association, 219 pp., Macmillan, New York. This book is the outcome of years of classroom experience in teaching the N. T. as an elective course in a High School. It is written from the modern historical point of view, which interprets each book in the light of the period and the events amid which it was written. Thoroughly modern and liberal in its point of view, this book powerfully affirms of the N. T. writings that "their universal element lives on and appeals to the present day Christian as much as to the first and second century Christian."

The Origin of Paul's Religion, by J. Gresham Machen, D. D., Prof. in Princeton Theological Seminary, 329 pp., Macmillan, New York. Undeniably, Paul's interpretation of Christianity as a religion of redemption, based upon the death and resurrection of Jesus, has dominated the thinking of the Christian church from the first century to our own day. Where did Paul get his religion? Was it from Jesus? or from Jewish and Hellenistic sources? These are insistent questions of our time. Prof. Machem here examines critically the claims that Paul derived his ideas of redemption, the new birth, the meaning of the sacraments and the Lordship of Jesus from either Jewish or Hellenistic sources, disproves such allegations, and shows that the religion of Paul is the religion of Jesus. An able, candid, and convincing book, that will be welcomed by all evangelical believers.

The Fundamentals of Christianity, by Henry C. Vedder, Prof. in Crozer Theological Seminary, 250 pp., Macmillan, New York. Dr. Vedder here eloquently pleads for a return of the Christian church to Jesus for its doctrines, program, and methods; and for a correction of all Christian teaching, including Paulinism, by the Christianity of Christ. He squarely raises the issue of Paulinism, affirming that it is not in essence the teaching of Jesus; in this the Christian church cannot follow Prof. Vedder. All Christians reverently regard Jesus as "Lord and Master"; and most Christians believe that Paul is a Divinely inspired revealer of the Mind of Christ.

The Promise of His Coming. An Historical Interpretation of the Idea of the Second Advent by Chester C. McCown, Ph. D., 256 pp., Macmillan, New York. The author is neither a Pre- nor a Post-Millenialist, but yet believes profoundly in the Second Coming. He recognizes fully the Apocalyptic teaching of the Prophets and of Jesus, and holds that its underlying truth is of immense and ever-present value to the church. He calls his theory of the Second Advent the social-spiritual view: it implies communion with Christ, present judgment, present vindication of righteousness, social progress the catastrophic element in evolution,—a Messianic victory present and progressive. Whether one agrees with the author or not on the nature of the Second Advent, all will agree that he has a powerful and heartening message for our times.

Jesus and Life, by Joseph F. McFayden, D. D. 278 pp., Doran, New York. The hunger of our times is for a Gospel of social righteousness. As Dr. McFayden says, "We are realizing as we never before realized that the Christianizing of men, of all men, in all their relations, is not so much a matter of interest to the church as a matter of life and death for the world." In twenty-four finely interpretative chapters, the author gives us the Gospel of Jesus, as he sees it, in its social implications; and shows us how the hope of the new earth rests upon the new spirit which Jesus gives to men.

The Divine Initiative, by H. R. Mackintosh, I D., Prof. in New College, Edinburgh, 103 pp Doran, New York. Four lectures on The Nee for God, The Divine Initiative, The Response c Man, and Christianity a Corporate Life. The deal with some of the great outstanding fac of the Christian Faith, and were given originall to missionaries home on furlough in Londo These are thoughtful and thought-provokir lectures; in touch with the difficulties Christiar face in our time; and are builders of coura and faith.

A Wonderful Morning, by James H. Snowde 155 pp., Macmillan, New York. The first East Morning is the "wonderful morning" Dr. Sno den describes in this book, in language so bea tiful and elevated in manner so assuring a convincing and with such a fine unfolding the Scripture story of the Resurrection, as comfort the heart and confirm the faith of eve reader.

Pearl's Secret, by Mrs. Howard Taylor, Chi Inland Mission, 76 pp., S. S. Times Co., Phil delphia. A sweet and wholesome story of t little daughter of a missionary doctor, w glimpses of missionary life in China. Read 43:1 for Pearl's secret.

The Eagle Life, by Rev. J. H. Jowett, D. 164 pp., Doran, New York. Devotional studies the O. T. marked by the spiritual insight and beauty of literary expression which we as ciate with all of Jowett's writings.

The Friend on the Road, by Rev. J. H. Jow D. D., 208 pp., Doran, New York. Fifty-n brief studies, based upon the four Gospels, the spiritual life and its privileges, opportu ties, and obligations. The great London preac seems riper than ever in understanding of Scriptures and in knowledge of the heart man. Read this book; it will strengthen a sweeten the inner life.

Basic Ideas in Religion, by Richard W Micou, D. D., Late Prof. of Theology and Ap getics at the Theological Seminary in Virgi 496 pp., Association Press, New York. The w of a scholar and a thinker, who has read wid and thought profoundly. He sets forth here arguments for Theism, in a clear, powerful convincing way. Dr. Micou squarely meets

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objections to belief in a personal God, raised by modern philosophic and scientific doubt, and sweeps these objections away by the strength of his argument. Quotations from great thinkers of many schools of thought add value to his pages. An especially valuable part of his discussion deals with modern science; in this he shows how firm, sure, and immovable are the foundations of faith in a personal God, in spite of all the hostile teachings of some great scientists. A book of outstanding value.

The Democratic Movement in Asia, by Tyler Dennett, 252 pp., (illustrated) Association Press, New York. The outgrowth of the author's observations during two extensive tours made through Japan, China, the Philippines, Malaysia, and India. The new democratic spirit in Asia, which is revolutionizing that great continent slowly it is true, but surely, in its social life, attitude towards women, business organization, political ideas, education, sanitation, etc., is shown to be largely due to the impact forces, set in motion by foreign missions, upon its ancient civilizations. This is a book of compelling interest to every one interested—and what intelligent person is not interested?—in present-day problems of the Orient.

Psychology and the Christian Life, by Rev. T. W. Pym, M. A., 175 pp., Doran, New York. The latest discoveries in applied psychology are here evalued for their significance and usableness in the field of religion. The book covers Psychology and Common Sense; Psychology in the World; Faith and Suggestion; The Psychology and Sin; Christianity and Psycho-Analysis; The Psychology of Jesus: His Teaching and Practice; and General Conclusions. A knowledge of the new psychology is of great practical value to the preacher, and this book is full of clear and usable information on the subject. Read this book; it is authoriative.

The Unseen Side of Child Life, by Elizabeth Harrison, President Emeritus of National Kindergarten and Training College, 179 pp., Macmillan, New York. Miss Harrison is a recognized authority on child nature. In this volume she describes the unfolding life of the child from babyhood, as it seeks for self-expression. She advocates the training of the child's will from earliest babyhood. The child must be trained to give intelligent and willing obedience to the laws of life which are at the foundation of personal, social, national and religious well-being. This book is of great value to everyone who has to do with child life. It is marked by common sense, insight into the mind and nature of the child, sound judgment, and wise counsel for all who are trying to train little children in self-knowledge, self-mastery, and self-direction.

The Book of Missionary Heroes, by Basil Mathews. 280 pp. Doran, New York. This is a book that will appeal to all "red-blooded" boys and men who love adventure; to girls and women whose hearts respond to stories of heroic service in strange lands; and to all alike for its thrilling tales of Knights of the Cross. St. Paul, St. Francis, Livingstone, Chief Khama, Mackay, Mary Slessor, John Williams, Patterson, Martyn —what stories of peril, of adventure, of courage, of sacrifice, in Africa, in Asia, on the islands of the Pacific,—Mr. Mathews tells of them.

What the Wild-Flowers Tell Us, by Dudley O. Osterheld, 191 pp., by the author, Revell, New York. Thirty nature talks suitable for use in Junior congregations, Boy Scout meetings, day schools, and Sunday Schools. Parents also will find them fascinating as "Good-night" stories for their children. The stories all deal with food plants. The author tells these stories in a way most helpful in teaching children how to overcome faults and weaknesses, and to build up the good. A splendid book of its kind—a kind much needed and of great value for preachers as well as for all who are responsible for the training of children.

Folk Songs of Many Peoples, with English versions by American poets. Compiled and edited by Florence H. Botsford, 237 pp., the Woman's Press, New York. Music is the universal language. Folk songs reveal the heart of the people. Here we have the folk-songs of many European peoples. They are marked by tender sentiment, fine feeling, and faith in
Higher Power. This interesting and notab
collection of folk-songs will help to reveal a
bind the common heart of Europe to the comm
heart of America.

The Garden by the Sea, by George W. Harrin
ton, 95 pp., The Cornhill Publishing Co., Bost
A volume of choice poems by an author who h
already won his place. These poems strike t
ethical note and have the seer's vision whi
make a strong appeal to ministers.

On the Sidewalk, by Roland Corthell, 61 p
the Cornhill Publishing Co., Boston. A lit
volume of brief observations of persons a
incidents noticed by the author in his da
walks to and from business. Thumb-n
sketches, full of interest and beautifully do
The Coral Island, by Ballantyne, 339 pp., t
Cornhill Publishing Co., Boston. A reprint of
old, loved and perennially fascinating bo
story.

KING'S BOOK SHELF

Jesus in the Experience of Men, T. R. Glov
(Association Press, N. Y., $1.00). This book
fourteen fresh and stimulating chapters
serves a very wide reading. The first chap
is entitled "War with the Daemons." Chap
three deals with the meaning of salvati
Chapter eleven is a remarkable discussion
"The Friendship of Jesus." Every page reve
deep learning and spiritual insight.

A Dictionary of Religion and Ethics edited
Shailer Mathews and G. B. Smith. (Macmill
N. Y., $8.00). Here is one of the most rema
able reference volumes a minister can own.
pages. It is a great encyclopedia within sm
compass. It explains in brief paragraphs (
sometimes in fairly long articles) just th
things a minister or a Bible student and teac
needs to know. To have such a reference bo
as this on hand when sermons and lectures
being prepared would increase any man's po
to interest and hold an audience if he used
To read it page by page is an education in
self. There are 28 pages devoted to bib
graphy.

The Life of Paul, Benjamin W. Robins
(University of Chicago Press, Chicago, I
This is a text book of 250 pages written
simple, direct language but bearing the ma
of scholarship on every page. The first ch
ter deals with Mediterranean life in Paul's d
Each chapter is followed by suggestions
supplemental reading. Constant reference
the scripture is made. Appendix 1 contain
chronological chart, 2, contains a reference
rary, 3, topics for special study and appendi
is an outline of the life of Paul. Index
scripture references follow.

An Introduction to the History of Christian
A. D. 590-1314. F. J. F. Jackson (Macmillan
N. Y., $4.00). This is an introduction to the h
tory of the Middle Ages and presents in 14 ch
ters just the facts one needs to recall in or
to appreciate the full meaning of the place
the Christian Church in the world. Chapter
is a "Survey of Society" during the period c
ered by the book. Those who wonder whet
or not the world is growing better should r
this chapter. The book itself is a valua
reference work.

The Promise of His Coming, Chester C.
Cown, (Macmillan Co., N. Y., $2.00) 256 pa
This is first of all a careful historical sur
of the subject. Dr. McCown proposes a "Re
lution of the Idea of the Second Advent."
final chapter is entitled "Premillennialism C
served" and the last section is "The Value
Premillennialism Conserved in the Soc
Spiritual View." This chapter, with all
driving power of the previous argument
fitting summary and an inspiring message.

(Continued on page 918)

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Religious Review of Reviews

In a Philadelphia court a plain and unbe- ended man was sentenced to ten years in the hitentiary for lifting a two dollar note to a . In the same court two assistant disbursing cers of the Emergency Fleet Corporation at g Island, convicted of embezzling more than ,000 of government funds, were each sen- ced to a year and a day in the Atlanta son. The defendants admitted having staged "hold-up" of Detweiler while on his way to g Island with the pay roll, amounting to re than $10,000 in an effort to prevent detec- n of their peculations. The scales of justice ng fearfully awry in that court, and her eyes blindfolded beyond hope of redemption.— rthwestern Christian Advocate.

* * *

bout two in every three Indians in the United tes are American citizens under recent laws rmitting them to become such. A survey de by church leaders discloses the humiliating t that the greater part of the energy of ian agents at the different Government posts to be expended in endeavoring to prevent ite men from cheating the Indians out of ir lands and property. A shameful commen- y on Christian America.—Watchman-Exam- r.

* * *

he National Association of the Motion Pic- e Industry have insured Mr. Will Hay's life $2,000,000. This in addition to a yearly sal- near the $200,000 mark.—Northwestern ristian Advocate.

* * *

Vilbur F. Crafts has a suggestion for the use the ships relegated to the "scrap-pile" by the shington Conference:

Vhy not make a union naval police of the ps consigned to "Davy Jones' Locker" by the shington conference that they may be used exceptional service in Turkish waters, if where else? With five nations having joint trol they could not be used against any of five, nor would such a police be used against nation that did not offend against human hts intolerably. It is an open question with se who believe establishing justice is more n saving taxes whether we should scrap all ps not needed for home defense when we may d at any hour a fleet to save Armenians.

* * *

he amount raised for foreign missions by all ominations in the United States n 1920 was ,886,040.

* * *

he Beverage Journal, formerly a brewers' er, says that 667 former breweres are now king non-intoxicating near beer; 431 former weries are now makng other drinks; 118 nts are making soft drink syrups; 63 are kng malt syrups; 145 are manufacturing ice; are cold storage warehouses, and 152 are idle.

* * *

eneral Feng, a noted Chinese soldier and a out Christian, has been appointed governor the province of Shensi, and is the first truly ristian governor in China. A missionary vis- g General Feng's camp recently saw 966 per- s baptized, and 4,606 partake of the Lord's per.—Watchman-Examiner.

* * *

r. John H. Jowett, former pastor of Fifth enue Church in New York, has been forced by health to resign from the pastorate of West- nster chapel in London. Dr. Jowett returned England from the United States in 1917, at direct request of King George and Premier yd George, who felt that his influence and sonality were needed in his home land during strenuous war days. The strain of the war ulted in a breakdown last year, which ne- ssitated a vacation of six months in the south France. Dr. Jowett told his church officers that he does not think his preaching days are over, but that he must work in less burdensome conditions.—The Continent.

* * *

An anti-alcohol bill passed by the Polish Diet places a ban on beer containing more than 2½ per cent. of alcohol and otherwise severely restricts the traffic in intoxicants. It limits the number of drinking places to one for each 2,500 of population; prohibits straight saloons, licensing only cafes and restaurants; makes proprietors liable to arrest in case of drunkenness on their premises; and imposes a tax of 20 per cent. on liquor stocks.

The dry victory was attributed largely to the work of the seven women members of the Diet. The wet forces fought the bill vigorously and their chief argument was that the measure would compel "the Poles to drink hair tonic, as they do in the United States." The example of the United States evidently was not terrifying to the majority.—Christian Herald.

* * *

The twelfth anniversary of the Boy Scouts of America was observed February 8. There are 403,152 scouts in the country at the present time, while those who have graduated and are carrying into the larger affairs of mature life the lessons of helpfulness and order which they learned during their membership, number at least three times as many. There are 127,000 men, many of them former scouts, who are serving as scout masters, or in other helpful capacities. The Scout Movement is one that must be counted on in any summing up of the church and Christian agencies of the times.—Watchman-Examiner.

* * *

There was a discussion by the editor of the Herald of Asia, the leading liberal weekly of Tokyo, of the question, "Can Japan be Christianized?" The discussion (which leads to a negative answer) is concerned largely with an article that had previously appeared in another Japanese periodical, written by an "independent" Japanese preacher. This Japanese preacher, who became a Christian in 1878, holds that Japan will finally become Christian after what he calls "missionary Christianity" has disappeared.

The sentence that caught my eye, and sticks in my memory, is the one in which the non-Christian Japanese editor sums up the argument of the Japanese preacher. He tells how the foreign officials of the World's Sunday School Convention truckled to non-Christian Japanese politicians and men of wealth, and then writes: "The demoralization of religion is beyond description in America; but that is no reason why Japanese Christians should imitate American believers."

That is a comfortable judgment to come winging half way around a world and crack you in your self-esteem, isn't it?—Paul Hutchinson in The Christian Century.

* * *

I heard a great master of preaching talk of this matter of tediousness in preaching, at a conference of preachers and Christian teachers.

He laid down the rule that everything that suggests the passing of time should be rigorously avoided. There should be no clock in the church. The preacher should never consult his watch. He should never say "Firstly," "Secondly," and so forth; never should he say, "And now, one word more," or "Allow me in closing;" never a word to suggest that he is taking advantage of the audience, that he is straining their patience, and so feels that he must in his conventional way rather apologize. He should himself believe and should give his hearers the impression that there is nothing else in the world comparable in importance to the occasion, that the entire sense of time should be expelled by the sense of some more intimate urgency. He gave an illustration of how intolerable time is once your attention is drawn to its passing. Going across to a piano which was on the platform he said:

"Now, I am going to strike a note. I shall have my watch in my hand, and after a certain interval I shall strike another note, or the same note over again. I shall allow you to guess the length of that interval."

By this time some two thousand of us were keyed up to be aware of nothing else but time. He struck a note, gazed at his watch, and then, after what seemed to us literally an age in which the solar system might have cooled, he struck another note. I should certainly have said that a minute had passed, or a minute and a half. As a matter of fact seven seconds had passed; but those seven seconds—I speak for myself—had absolutely exhausted us!—John A. Hutton.

* * *

It is eight times as safe to be a soldier in the United States army as to be a baby in the United States.—Dr. S. J. Baker.

* * *

There are five ideals which journalism cannot afford to disregard. The first of these is honesty; the second is truth; the third is justice; the fourth is magnanimity; and the fifth is love, which covers a multitude of sins, both of journalists and of preachers; and is the only panacea for the sins of society.—The Christian Century.

But the first three are practically one; so are the last two. There are essentially two ideals toward which journalism should steer. Paul set forth the standard long ago, "speaking the truth in love."

* * *

Who is a Christian? A Christian is a man who wants to do Christ's work, in Christ's way, in company with Christ's disciples.—The Leaflet of First Schwenkfelder Church, Philadelphia.

* * *

It takes an Irishman to size up an Irishman. Commenting on the Irish conditions an emerald scion recently remarked, "The trouble with Ireland is religion. If the Protestants and Catholics were all atheists they would live together like Christians." The trouble is not religion but lack of it.—The Chapel Bell.

* * *

It is not every child whose sleep is as light as little Samuel's, whose dreams are stirred by strange voices as were Joan of Arc's; but there are many more such children than there are parents or priests to tell them that it is the voice of God.

The crimson was fading into cold October gray as I came upon him—twelve years old, and just an ordinary boy, his garden fork under the hill of potatoes he had started to dig, his face upturned, his eyes following far off the flight of a wild duck across the sky.

"He who from zone to zone,"

I began, more to myself than to him.

"Guides through the boundless sky thy certain flight,"

he went on, as much to himself as to me.

"Father," he added reflectively, as the bird disappeared down the dusky slope of the sky. "I'm glad I know that piece."

"Why?" I asked.

"I see so much more when the wild ducks fly over."

"How much do you see?"

"I see the wild ducks and God flying over together."

Beauty and truth that do not reach religion do not reach the human heart. An education that lacks religion must lack authority, because it cannot know who made the flat-headed adder, who flies with the wild duck, who works in the cod's egg, to will and to do. Religion is the consciousness of the universe—that it is infinite, eternal, and that it is all God's!—Dallas Lore Sharp.

* * *

Bishop J. F. Berry in The Christian Advocate pleads that somebody shall arise and kill off the organization fiend. Declaring that an organization mania has taken possession of the chu
the bishop says: "Not much can be done u
we have a president, vice president, a secreta
and an executive committee. Then the thing
desire to do must be moved and seconded, a
referred, and amended, and substituted, a
officially authorized by a formal vote. Still f
ther, a committee must be appointed to ca
out the mandate of the chief body. Machine
machinery, machinery! Wheels and cogs, a
pulleys, and levers, and lathes, and magnet
and dynamos, and cylinders, and cylinder-ro
and cyclometers galore! How constitutions a
by-laws and parliamentary rules have tak
possession of us! How personality has been a
sorbed by the machine!"—Watchman-Examin

* * *

Ideas have always interested mankind m
than facts, because every idea is a challenge
summons to thought. A straight line is
shortest distance between two points—that
a fact, but no man would die for it. We fi
and die only for things that cannot be prov
There is something finished about a fact; it
lost the power of development; it is dead. Id
are alive.—Prof. William Lyons Phelps.

* * *

Prohibition

The findings of an impartial investigator,
Whitwell Wilson, author of The Christ We F
get, are thus summarized by the Schenecta
"Union-Star:"

First—Prohibition has come to stay.

Second—It is a policy particularly appro
by women, and women are largely responsi
for its adoption.

Third—It has virtually stopped the consum
tion of beer, and has enormously reduced
consumption of wine and spirits.

Fourth—It has made labor more efficient a
reliable.

Fifth—Despite a wave of unemployment, th
has been little distress, due to the general
crease in savings bank deposits.

Sixth—Life insurance companies declare s
eral years have been added to life expectati
that is to say, the average life has been leng
ened.

Seventh—Infant mortality has decreased.

Eighth—There has been diminution in cri
Local prisons and poorhouses are disappeari

Ninth—There is no general resentment agai
the measure, nor inclination to rescind it.

Tenth—Whatever the result on the adult po
lation, the younger generation is being rea
without the taste for liquor.

* * *

The Methodists in Rome

When Commissioner Hearn, of the Knights
Columbus, brought back word the other day fr
Italy that "firm opposition to attempts at rel
ious penetration of Italy on the part of Ame
can evangelical denominations was the fi
policy of the Vatican," and reported to
Knights that the Pope looked to them to sta
off the religious invasion of Italy, the Knig
undertook that duty and took steps to raise
million dollars to discharge it.

We believe it is the Methodists chiefly w
worry the Vatican and annoy His Holiness
missionary enterprises in Rome. They are qu
earnest in labors there, and seem to be v
unacceptable to the local spiritual powers. Th
have undertaken to build an evangelical m
sionary seminary opposite St. Peter's, wh
sounds rather bumptious and seems to give
fense.

What the Knights of Columbus and a mill
dollars can do about it does not appear, but
can wait and see. It may be good for Italy
have some Methodists at work in it and it m
be good for the Methodists to be in Italy. Th
manners are criticized and perhaps Italy
improve them, and possibly they may do so
of the Italians good. Undoubtedly a great d
of good needs to be done to some Italians.
proportion of those that come here need
provement very much indeed. Probably it
small proportion, but it is exceedingly active
crime, as His Holiness or anyone else can ea
discover by reading the New York papers.

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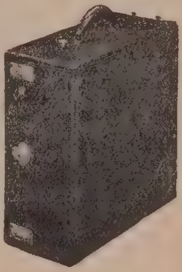
We have devoted a lot of effort in our past advertising to the general cause of moving pictures in the church and school. In the future, we will offer no defense of this cause for it no longer needs any defense. We therefore resign from our self-appointed position of salesman-in-general for the entire industry.

We will, of course, continue as we have in the past, to support the work of all organizations that are sincerely trying to advance the use of motion pictures outside the theater. But in our advertising copy we have a vital message for every non-theatrical exhibitor which has never yet been fully told, and we propose now to tackle this job.



Remember this:—Without the DeVry idea—actual portability combined with professional quality in a projector—the use of motion pictures would never have been practicable in the average church and school. We are confident, therefore, that a discussion of the way in which this fundamental idea has been worked out during the last seven years will interest and instruct everyone connected with the business.

This new advertising policy will not alter in the least our willingness and desire to pass along to DeVry owners and prospective owners the valuable information we gather as to successful methods of acquiring and using motion pictures. If you are not already in touch with us, send the coupon now for details of this plan.

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Please send me details of your plan for helping a church to finance the purchase of motion picture equipment and to get the maximum value out of such an investment.

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The Italians in Rome may be good enough for the Vatican, but in this country we get too many bad Italians. The Knights of Columbus ought to know whether that is true or not, and what can be done about it, and whether the Methodists may not improve Italians for export at least, and whether the invasion of Rome by evangelical missionary enterprises ought to be restrained. Naples and South Italy and Sicily are doubtless better missionary fields, but Rome may be the proper headquarters.

In this country we think that Protestants and Catholics mix to excellent advantage. The Knights of Columbus, an organization due to the stimulating influence of the Y. M. C. A., is a good example of the benefit of Protestant competition on Roman Catholics.—E. S. Martin in Life.

* * *

New York City

At a recent meeting of religious workers in the Fifth Avenue Presbyterian church, New York, Dr. John H. Finley delivered a striking address descriptive of the religious situation in that metropolis. The tide of materialism and paganism seems about to overwhelm the first city of the republic. Even the Roman church, as the most recent figures reveal, has lost nearly two hundred thousand adherents in the last ten years. It does not mean that they are becoming Protestants; it means that they are becoming pagans. There are more than two million Jews in Greater New York, and yet all the synagogues put together have a seating capacity, when filled, of hardly more than two hundred thousand. Thus the leaders of the Jewish church reach only a fraction of their own people. The Protestant membership of all New York churches is about ten per cent of the population, with about a million people of Protestant antecedents unattached and apparently unreachable. Yet nowhere is the need of spiritual fellowship more appalling than in the crowded loneliness of the great city. Nowhere are bodies more jostled, nowhere are human souls so much alone.—Christian Century.

* * *

Lawlessness

Some weeks ago the judicial section of the American Bar Association unanimously adopted the following declaration:

"The judicial section of the American Bar Association, venturing to speak for all the judges, wishes to express this warning to the American people: Reverence for law and enforcement of law depend mainly upon the ideals and customs of those who occupy the vantage ground of life in business and society. The people of the United States, by solemn constitutional and statutory enactment, have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites or the promotion of their interests, lawyers, bankers, great merchants and manufacturers, and social leaders, both men and women, disobey and scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide; they are sowing dragon's teeth, and they need not be surprised when they find that no judicial or police authority can save our country or humanity from reaping the harvest."

The present lawlessness, so far as any exists, is the direct result of the work of the liquor traffic and those men and women who either sympathize with the business or have been deceived by specious arguments. That prohibition works and is fast becoming more instead of less effective is made clear by the great volume of evidence. But entirely apart from this, unless educated, well-meaning citizens support laws which the majority of the people have adopted, not only is democracy a failure but the very foundations of civilized society are undermined. Every person who plays the liquor game in these days or who makes light of the eighteenth amendment is knowingly or ignorantly sowing a seed from which there is bound to come an increasingly disastrous harvest.—The Baptist.

* * *

An investment house, in suggesting a model budget for a salary of $5,000 a year, placed "gifts and donations" at $60. Evidently those men are not tithers!—Western Christian A
cate.

A recent weekly budget for a business
earning $18 per week, assigned 40 cent
amusements and 10 cents to church. Four t
as much for "movies" as for God.

* * *

Miss M. A. Livermore, Methodist Episc
missionary to the Meerut district, India, wi
her converts to have the joy of Christian s
but she said that it was not right to expect
native Indians to sing our English hymns
to Western tunes; that what was needed
to adapt the sentiment of their heart to the
tive folklore. So with a committee of four
dian men and one Indian woman, she bega
set songs to folklore tunes. A native In
preacher, the Rev. Prem Dass, is the autho
most of the songs. She gathered twelve so
assembled a choir of six natives with native
struments, and started forth. At first two
dred copies of her modest hymnal were pri
The number of hymns was increased to a s
An edition of 5,000 was issued, another of 10
and the demand kept growing.

She took her choir to Moradabad to the N
and Northwest India Conferences and capt
the assembly. She went to a still larger in
church gathering at Bareilly and another
umph was registered. Her choir sit on
ground or floor, their native instruments, w
and plaintive, attracting crowds anywhere;
when to the tune is attached the words, na
born, the effect is something irresistible.

She is making arrangements for an editio
20,000 copies of her book to be issued by an
terdenominational publishing house. She
made singing by the native Christian a real
where before it was stilted and foreign. Sh
going to still further spread the gospel thro
song, song of the people, for the people, and
the people; and in so doing she is throwing
a vast hint to all Western workers in Eas
countries—that the more Christianity can
fitted and molded into the life of the people,
sooner will the people be brought to hear
accept the overtures of salvation.—Northwes
Christian Advocate.

* * *

A missionary in India writes: I was in
out-of-the-way village, where I had been b
treated by priests and people, when I sa
group of boys. As I approached, one of the
ran up to me and said, "Salaam, sahib!" "
do you know me, my boy?" I asked. "Oh, I
in such and such a village, and I attend
Sunday School; I am only on a visit he
"Do you remember what you have lea
there?" "Oh, yes, sahib, and I have taught t
boys in the village. Listen to them!" And
gathered three of the lads out of the gr
and, standing in a line they repeated the Lo
Prayer, the Ten Commandments and the
Psalm.—Sunday School Chronicle.

* * *

Teaching a group of children in New Y
City the twenty-third Psalm, the teacher t
to make these city children understand
Shepherd and his work by telling of the pol
man who helped them to cross the street.
next Sunday she asked them if they rememb
the verse they had learned the week bef
After some hesitation one little girl raised
hand. "What is it, dear?" asked the teac
"The Lord is my policeman—I should worry
The Baptist.

* * *

Nationwide Educational Barrage on 2.75 Cent Beer Is Imperative

The supreme danger ahead is that in ev
doubtful congressional district there is or
be organized effort to elect a congressman
will openly or secretly promise to vote to am
the Volstead prohibition enforcement act to
crease permitted percentage of alcohol f
one-half of one per cent to two and th
fourths per cent. That was done in Porto R
and federal attorney general ruled legisla
could so define the term "intoxicating liqu
and that decision stood till superseded by
stead act.

Let us waste no time condemning saloons

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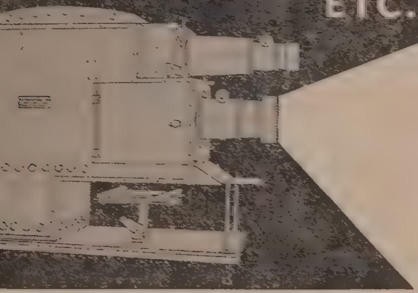

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ew Haven YALE UNIVERSITY PRESS **New York**

drunkenness and whiskey; but concentrate our efforts on the supreme task, to convince the people, especially the immigrants, that beer is bad. When that is done the battle is won.

The W. C. T. U. State President in one of the big states, recognizing that the booklet and leaflet enclosed, prepared for the International Reform Bureau by Miss Stoddard, are the very best ammunition in the world for the anti-beer fight this year, has asked permission to reprint big editions to supply local unions at cost, and we have gladly consented, and at her request have prepared suitable footnote, which we will send, with “permission to reprint for sale at cost or to give away,” to any Society that can get them printed cheaper than prices given on our editions. We also grant full permission for free use of standing type at our printer, Mr. C. P. Anstadt, 10 E. Mason avenue, York, Pennsylvania.

In my judgment, temperance forces have made a serious mistake, that may be fatal unless corrected in time to influence this year's election, in that no American temperance organization other than this bureau has circulated the translations of Miss Stoddard's booklet and leaflet among the immigrant voters of the United States. What is needed is that some local temperance committee in each city shall personally interest pastors who preach in foreign tongues to circulate these translations tactfully among voters who can not yet understand an argument in any but their own native tongue.

We must also reach the educated classes by arranging to have such books as “Why Dry?” and “World Book of Temperance” kept on the magazine tables of reading rooms. The Reform Bureau will do its part by supplying both, postpaid, for price of one, namely, $1.00.

Enforcement Is Not Half as Good as It Ought to Be

Let us promote nomination and election of bone-dry congressmen in opposition to every incumbent who voted against Willis-Campbell prohibition enforcement bill or has secured appointment of unfaithful U. S. attorneys and in ficient enforcement officers. It would be a go rebuke for making “spoils” of prohibition e forcement, and serve as a patriotic “tonic” both parties to find the church folks are st good fighters.

After Easter, Social Betterment

From Christmas to Easter (April 16 this yea Christian reformers agree churches should vote their chief efforts to evangelism, to sa souls and re-enforce church membership. Ev in that time, moral environment affects conve sion before and after, and therefore should ceive due attention. But Easter has beco the climax of the churches' individual harve and there is danger of a let-down as if the was nothing special left to do up to the summ vacation, unless those who remember there i second table of the law and a second great co mandment rings out the great word of Chri following his proclamation of love to God the First Great Commandment: “The seco is like unto it, Love your neighbor,” that establish right community relations in ch state, nation, and among nations. Let us c the churches to this as the great after-Eas duty—to “save society, if only to make a sa place for saved souls.”—Wilbur F. Crafts.

(Continued from page 910)

book is unusually good, one of the best on t subject that is so seriously disturbing church today.

The Seer of Slabsides. Dallas Lore Sha (Houghton Mifflin Co., Boston, 75c). An app ciative essay of 71 pages about John Burroug by a friend. Large type, beautifully printed. charming volume.

Best Russian Short Stories edited by Thom Seltzer. Creatures that Once Were Men, Maxim Gorky (Boni and Liveright, Inc., N. $1.00 each.) These little pocket volumes long to the “Modern Library”. The books interesting because different and open a wo of life the minister should know.

Three Religious Books of 1921

By Rev. Frank Fitt, First Presbyterian Church, Highland Park, Ill.

On looking over the list of books I read last year I do not find many “religious books of 1921.” The three that I had chosen, therefore, do not represent a very wide field of selection.

(1)

Letters of Principal James Denney to W. Robertson Nicoll, 1893-1917

At the time of his death soon after the last of these letters was written, Principal Denney was easily the foremost theologian of Scotland in the conservative, but not ultra-conservative, school. He was a man of stern, unbending discipline in thought and conduct, who was utterly contemptuous of “half-baked” radicalism and who never suffered fools gladly. Because he was so thorough in his method and so impatient of any standard except the best, Principal Denney earned the respect and admiration of all who sat under him, and his theological works, centering on the meaning of the death of Christ, have added to the preaching power of ministers wherever the English language is spoken.

These letters, written to his great friend, the editor of “The British Weekly”, give us Dr. Denney's running comments on men and affairs for almost a quarter of a century. The judgment is sometimes rather harsh, but the reader cannot fail to recognize the courage and prophetic insight in many an apt phrase. Such a book, coming from such a man, has special value in these days when we need the message of clear thinking and the example of resolute conviction which does not refuse to face facts. Even those who are miles apart from Principal Denney in their theological outlook will profit by reading these letters to his friend.

(2)

The Untried Door: an Attempt to Discover the Mind of Jesus for Today

By Richard Roberts

Richard Roberts has distinguished himself as a prominent preacher of present-day Prote antism and is now occupying one of the m influential pulpits in the British Empire. though deserving the name of scholar he never had the scholar's seclusion from the wor and has identified himself actively with parties of protest in all the political and soc conflicts of the last twenty years. He was pacifist in a Presbyterian church in Lond during the dark days of August, 1914, and lo before the Irish Free State was created he sy pathized with the Sinn Fein desire for in pendence from England. Dr. Roberts has be somewhat of a stormy petrel during his ent course and has endured his full share of genuine's prophet's persecution. But his p has brought him blessedness and no one meet him without feeling that he is one bo to vindicate our voice against its lowest s His is the sword of light and truth, and lo ago he threw away the scabbard.

“The Untried Door” is suggestive more th it is constructive. It is loyal to the essent doctrine of Christ's saviourhood, but it is ra cal in its exposition of His program for world redemption. Every earnest seeker the way of Christ in these tumultuous and co fusing days should read this message of a m ern Hosea.

(3)

The Kingdom and the Nations

By Eric M. North

This is a most admirable little volume for who desire to know the modern missionary p gram, particularly as it has been affected by world war. It is specially adaptable as a te book for mission study classes and should very useful in educating the church at home the significance of the church abroad.

Titles of 14 from the 339 of the best sermons that Spurgeon preached:

The Shadow of a Great Rock. Reasons for Seeking God. Filling Up Measure of Iniquity. The Third Beatitude. The Star and the Wise Men. Gladness for Sadness. Beginning at Jerusalem. In Him: Like Him. The Devil's Last Throw. First European Convert. The Best Strengthening Medicine. Three Decisive Steps. The Overflowing Cup. Christ—the Fall and Rise of Many.

Who Was The Greatest Preacher?

Opinions would vary, as to who was the greatest preacher of modern times, but the greatest number of votes would be given to

Charles Haddon Spurgeon

He was greatly indebted to the reading of other men's sermons.

He said:
''The Apostle Paul says to Timothy and so he says to every preacher: 'Give thyself unto reading'. The man who never reads will never be read; he who never quotes will never be quoted; he who will not use the thoughts of other men's brains, proves that he has no brains of his own.''
C. H. Spurgeon.

Dr. S. Parkes Cadman, in his AMBASSADORS OF GOD, says of him, ''Spurgeon had no equal for evangelical power, pathos and persuasiveness.'' One of the pulpit princes of his time, and it adds greatly to his fame that the common people heard him gladly.''

Dr. Lewis O. Brastow, in his REPRESENTATIVE MODERN PREACHERS, says, ''Spurgeon's power as an evangelistic preacher cannot be doubted. There can be no doubt of his great value as an inspiration, and in many respects even as a model for any man who would know how to preach evangelistically.''

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SCRIPTURE TEXTS FOR MILLIONS

Every reader of The Expositor may rejoice over the success of our 9x25 feet poster texts, being posted in hundreds of different places, and being planned for in towns and leading cities. As near as we can estimate our big blue poster of John 3:16 embellished with a star and the Three Wise Men has flashed its message and preached to 5,000,000 persons, oil operators, newsboys, shop girls, ladies in their limousines.

If the poster companies had charged for posting these texts at regular rates it would have cost from $7,500 to $10,000. But business men, Christians and non-Christians, give the Word of the Lord the right of way, and we know that each one who has done this has been blessed spiritually and financially. The money I spent on these posters has given me more pleasure than any other except that sent to preachers on sweat-shop salaries. And who knows, maybe some of these hard-hearted bishops and official editors may see one of these posters and get a new heart with a little pity in it.

But what about text No. 2? I had my mind pretty well made up as mentioned in November Expositor what it should be. But when a friend let me know I could go ahead with text No. 2, I was awed at the responsibility. Here was a chance for Jesus Christ to speak to another 5,000,000, many more probably than he spoke to while on earth.

What would he say if he were speaking here and now to the people of today? And the more I asked that question the farther I got from the texts that had been selected.

First it seemed as if he would prefer to speak himself instead of using something that Paul said, and then we went over what he had said to audiences on earth. His first sermon was **"Repent for the Reign of Heaven is at hand."** Matt 4:17. And then at the end of his greatest sermon he said something which he said was equal to the law and the prophets boiled down: **"Whatever you would like men to do to you, do just the same to them."** Matt. 7:12.

Now if men will repent and do that the world revival will come. They won't need to tell anyone that they have been saved—it will spread like wild-fire. But they can't keep quiet about it.

We will try to have a print of the new poster in this issue. Why do we use the Moffatt translation? We use it for the sake of the man who might stumble at the longer words of the other and not understand or get them as he runs by.

The price for these 16-sheet 9x25 posters should be $3.00 each, but we make the price $1.50 each to those who can afford to pay, and to those who cannot afford to pay but can make arrangements to have them posted, there will be no charge. The money received from the posters goes toward printing new posters.

Hooray, let the good work go on. Clear the way for the words of our Lord Jesus Christ.

Sincerely,

F. M. BARTON.

THE PARABLE OF COMPARATIVE SIZES

Safed the Sage

I sat with men in the place where me
gather in a Pullman car, and they spake ever
man of the size of his City, and of the rapidit
of its growth. And I reproved them not, for
like not always to be preaching, but I wa
thinking.

And one of them spake unto me, and sai
What is the size of the city wherein tho
dwellest?

And I said, It is larger than Athens was i
the day of its power, and I would it were do
ing as much for the world as Athens did; an
it is several times as large as Bethlehem, an
larger than Nazareth ever can hope to be.

And they were silent. And I said,

In this country of ours, cities have grow
and other material things have grown, an
all so rapidly that we shall do well to con
sider lest we think too much of hugeness an
not enough of those qualities which make
city or a country really worth while. Fo
the real question is not how many noses
fools the census-man may count, but ho
fine is the publick spirit, and how safe an
prosperous and intelligent and righteous
the folk.

And I said,

A thing is not necessarily great becau
it is big, nor big because it is near.

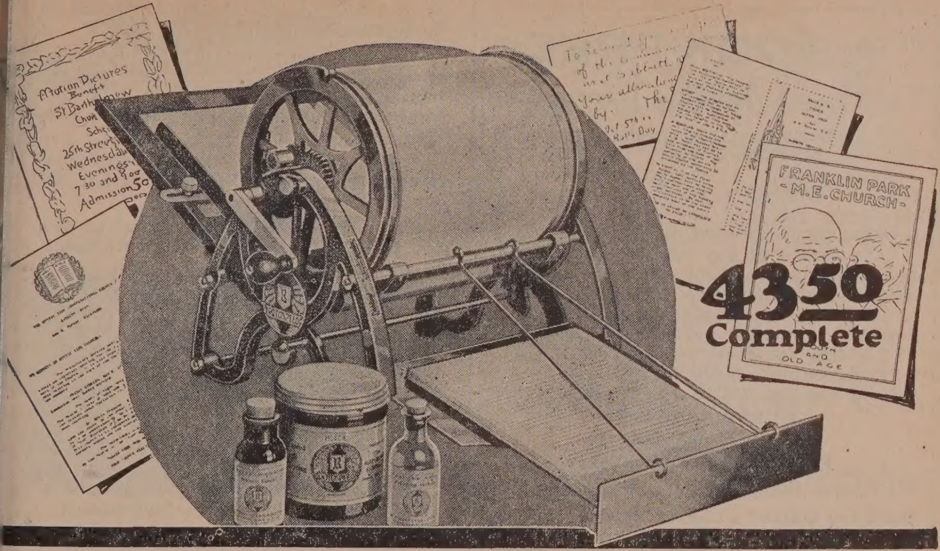
And I considered Keturah, how the top
her head cometh only to the shoulder of h
husband, and all her sons tower above he
and say, Little Mother, haste thee, and grow
for thou are the littlest one in the family; an
how even her daughter is more tall than h
mother.

But I could not love Keturah more if s
weighed three hundred pounds.

THE PARABLE OF THE ANCIENT MARINE

Safed the Sage

There once lived upon the shore of Cas
Bay an Ancient Mariner, who sailed his slo
along the coast from the Grand Banks to Ca
Hatteras, and from Boston Light to Barneg
And he had never studied the science and t
Mathematicks of Navigation. And believe m
that is no joke. For he had grown up large
in the Focsle, and had received his educati
before the Mast, which he called Mawst, and
his day the way to educate a boy at sea was
cuff him first and tell him what to do afte
ward, and to give no reason for either the c
or the command. And so it came to pass th
when he became Master of a Ship, he had h
a Liberal Experience but very little of wh
was technically known as Navigation. Yet
crossed the Ocean many times, and made se
eral trips to the Far East, and he battled w
Typhoons in the Yellow Sea. And they
say that there were few finer fights or bett
worth seeing than he put up when he reef
the topsls and battened down the hatches, a
went into the ring for a seventy-two ho
bout with Neptune. And out of some of the
encounters Neptune emerged with a ba
bruised eye, and a list to starboard, which t
old skipper did not call starboard, but stabb
And yet he had never studied Navigation, a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Have you recently purchased any of the above? ....
and from whom?..

Please give any other information that would be of value to us in showing the extent of building and equipment purchases planned by churches.

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Signed ....
Address ....
Denomination:

all the books of Mathematical Tables he kn by reputation only.

And there were certain who inquired of hi saying, How is it that thou dost sail the Ra ing Main from Casco Bay to Far Cathay thine old windjammer, and yet thou hast nev studied Navigation?

And he answered, I know enough about Na igation to git aout of Boston Harbor, and th I kin go where I dum please.

Now this word I pass along to men w are younger than I, and I say unto them, Th is no part of this Voyage of Life that is sa else would it be much less interesting. Nev theless, I counsel thee to have especial ca not to run ashore while getting out of the H bor. If thou wouldest make this trip up the High Seas of Life and make it joyou and triumphantly, wreck not thy life by you ful follies. Keep a firm grip of the helm thou are well over the bar, and out upon t Wide Sea, and then shake out the sails, a here is my good wish to thee for a safe a happy and Prosperous Voyage, and a go anchorage within God's land-locked Hav when the trip is done.

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